A

# DISCOURSE on the DOCTRINE OF THE NECESSITY OF HUMAN ACTIONS,

Proving it to be a

# *FANATICISM.*

To which is added,

Some HEADS, by way of Inſtruction, for a Deſign'd Lecture of RATIONAL MORALITY and RELIGION; attempting a compleat Syſtem, deduc'd from a Conſideration of MAN in the State of Nature.

In which is ſhew'd,

That enforcing Things for *Religion* againſt *Univerſal Reaſon*, is not conſiſtent with *Britiſh Liberties* and *Britiſh Underſtandings*.

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A

# DISCOURSE on the DOCTRINE OF THE NECESSITY OF HUMAN ACTIONS

Proving it to be a

# *FANATICISM.*

MANY Perſons, to ſupply the Want of a Liberal and Academical Education, as well as ſome to remove the Bigotries receiv'd thereby, among other Helps which they have in this City, do often meet in Societies for their mutual Improvement. Some of

theſe have attained to great Proficiencies in uſeful Arts and Sciences, and to be beneficial Members of the Commonwealth; and to this we in a great Meaſure owe the Height of Learning and Civil Liberty we now enjoy. But there are alſo Philological Gentlemen, as ſome affect to be call'd, who with more Fire than Reaſon, and more Pride than Learning, make it their Buſineſs to endeavour to conquer in all Arguments. The Requiſites to this, are principally a Number of Technical Terms to form a Cant of Language, which may make a Shew of Philoſophy; it is not much to the Purpoſe whether they have any Knowledge of the Reaſon and Nature of Things, for Truth is far from being principally regarded, if this is accompanied with Logick enough to form Sylogiſms; a bold Aſſurance, and the Happineſs of a Volubility of Speech; they are qualify'd to aſſume upon the Modeſt and Diffident.

Many young Men, tho' of good Capacities, yet diſtruſtful of themſelves, and eager after Knowledge, do liſten too readily to every Novelty which has the Shew of Philoſophy: This is for want of having their Minds rightly fortify'd at firſt, whereby they often become the Dupes of theſe *Philologiſts*, and are thereby interrupted in their laudable Purſuits.

To prevent which, when a Man ſets out on a Progreſs to improve his Underſtanding and furniſh himſelf with Knowledge, he muſt be Reſolute to compare Things as they are in *Nature*; that is, as they appear to right Reaſon, and by general Evidence to be related one to another; which right Reaſon is no other than common Senſe, but it is UNIVERSAL *common Senſe*; he muſt arm himſelf with Manly *Fortitude*, never to be flatter'd, betray'd, or forc'd out of this common Senſe. After forming this Reſolution, he muſt be diligent and ready in attending to every thing which has the Pretence of Information and Inſtruction. But beſides this, he muſt alſo propoſe AN END, never to be out of View, which is that by the Knowledge he is endeavouring at, he may be more capable of directing his Actions, ſo as they may conduce to his Honour, Pleaſure, and Proſperity: By this Means he will be happy himſelf, and a Benefit to Society. A Man who has not this *End* and this *Fortitude*, is uſeleſs to himſelf and the World: He may attain to multiply ſonorous Words with little or no Meanings; may catch ſuperfine and ſuperficial Notions, but his Paſſions and Weakneſſes are liable to be made the Property of every deſigning Prieſt or pedantick Pretender to Philoſophy, who is ambitious of dictating to him.

There is a Diſpoſition too often found in Men, of deſiring Dominion over others; when this is in a Soldier, he fights, and endeavours to cudgel People into Slavery. A Man who deals in Words and Letters, betrays them into it with Sophiſtry, and Amuſement of uncommon Terms, to perſuade them he is wiſer, and KNOWS better how to govern.

Mr. *Hobbs* lived in a Time when every Fellow, who could invent a new Notion and get a Text of Scripture to back it; if he had but Courage enough to ſpeak in publick, never fail'd of gaining ſome Proſelytes to admire him, and gape in his Mouth for fine Inſtruction: Here were Power and Slaves gain'd pretty eaſily.

One would be almoſt apt to think, that Mr. *Hobbs* had a Mind to ſhare the Diverſion with theſe Religioniſts, and ſee if he could not place Words and ſophiſtical Arguments ſo as to catch and delude ſome Part of Mankind to himſelf. He found many wrought up to a Hatred againſt theſe Religioniſts, for their Knavery and Foolery; and improving on theſe Men's Paſſions, he work'd them up to liſten to his Doctrine *Of the Neceſſity of Human Actions*, which pretending philoſophically to overthrow the whole Scheme of Morality as well as of Religion, whether Natural or Reveal'd. When Men

of

of ſtrong Paſſions find Means put into their Hands to juſtify themſelves in the Gratification of their Paſſions, they will never think it their Buſineſs to examine too ſtrictly into the Truth and Reaſon of that Means; it is ſufficient for them that it ſerves their Turn, and raiſes an Amuſement.

I will not pretend to ſay expreſly, this was Mr. *Hobbs*'s Deſign, becauſe I take no Pleaſure in calling his or any Man's Sincerity in Queſtion, tho' there is Reaſon to doubt it, as would appear, were it worth while to refer to thoſe Tracts he has wrote on ſo uſeleſs and unſocial a Subject as this *Doctrine of the Neceſſity of Human Actions*, which I am now going to ſhew, affords no Matter for Philoſophical Argumentation, but is as contemptible a Notion as was ever produc'd by an Enthuſiaſtical Monk, or a *Roſycrucian* Philoſopher.

My Buſineſs in Life, I perceive, is to fortify Men againſt ſuch Impoſitions, whereever they are to be found; and not only to Prieſts, but alſo to the Enemies of Prieſts, am I an Antagoniſt, if they endeavour to confound the Underſtandings of Men to their Detriment.

For there is *one* End which it is to be expected I muſt always purſue, and that is, the eſtabliſhing and demonſtrating the Uſefulneſs of

of my own eaſy and natural Manner of Reaſoning; and therefore whatever Propoſition or Doctrine I think proper to argue on, or to examine the Truth of, my Reader muſt be contented with me to be reduc'd from Metaphyſical Flights and Subtilties to plain common Senſe, from whence alone we are able to form ſuch an univerſal Criterion of Truth, as an Antagoniſt durſt not refuſe who values his Reputation for Senſe and Honeſty. For

There is an eternal Diſtinction of Things; one thing is not another, Bitter is not ſweet, a Mountain is not a River, Theft is not Honeſty, Love is not War.

The Application of Names given to Things, and our Agreement in underſtanding what one another means by thoſe Names, demonſtrate the Univerſality of it; and were it not for this univerſal Agreement in the Diſtinction of Things, we ſhould have had no Uſe for Words and Language; our Appetites, Paſſions, Sympathies and Antipathies may be different; but our Perception of the *Relation* and *Diſtinction* of Things on the ſame Proportion of Evidence cannot differ.

Therefore is it, that tho' one Man loves *Gentian* in a Glaſs of Wine, and another hates it, yet he that loves it does not ſay it is Sweet; he makes the ſame Diſtinction between that and Sugar, or Salt, which the other

other doth; and tho' he puts it in his Wine in a Morning, he puts it not in his Soup inſtead of Salt.

From hence then will ariſe this Criterion of Truth.

Whoſoever ſpeaks of Things as they are in their Nature, and their unalterable Diſtinctions, and as they appear to his own and to every body's common Senſe, ſpeaks Truth.

Whoſoever ſpeaks of Things contrary to their Nature, to their Diſtinctions, and to their own and every body's common Senſe, ſpeaks a Falſity.

In arguing to this Criterion, our Reaſoning *muſt not be on* IDEAS; for Mental Ideas are Conceptions of the Mind, and they may be the *Notions*, *Ideas*, *Perceptions*, or *Conceptions* of one Man only, or one Set of Men: OUR Reaſoning muſt be univerſal; therefore, on Things themſelves, their viſible and ſenſible Relation as they appear to all Mankind, and then our Concluſion will be univerſal.

Mr. *Hobbs*, (tho' I have no Occaſion to ſingle out particular Men, therefore him) or thoſe who follow him, aſſert and pretend to prove a General Mechaniſm; and if they have any Conſiſtency in their Scheme, one part of it with another, or any End to which they direct their Aim, it is this: That Things operate one on another by Contact, Material-

ly,

ly, and Mechanically. Now it was an apparent Obſtruction to this Theory, that a Man's Actions were not Mechanical, becauſe they generally aroſe from within himſelf and his own Mind; therefore this Hypotheſis would not hold univerſally, and conſequently this Objection muſt be remov'd; for it was no great Difficulty, as they thought, to imagine the World and Things contain'd might dance themſelves, by Chance, as *Epicurus* taught, into this admirable Order, or were ſo as they now are from all Eternity; and there was neither Choice, Intelligence, nor Agency, in the Production of them. But here lies the Difficulty; we think we ſee, and experimentally know, that Men cannot produce Things, nor perform Actions, without *Thoughts*, *Intelligence*, *Invention*, and *Agency*; at leaſt, we had ſo little Philoſophy, that we did not know but we ſaw this, and therefore in good and generous Actions we were apt to embrace ourſelves with Pleaſure at the Delight of having been the Authors and Agents of good and pleaſing Things; and in bad Actions, People have hitherto been fooliſh enough to relent and give way to a certain Chimerical Conſciouſneſs, (for ſo it ſeems they ſay it is) and think they deſerved Cenſure, and even Puniſhment, and be often Melancholy upon it. Now, to remove this Obſtruction

ſtruction to the eſtabliſhing the Hypotheſis of a general Mechaniſm, we are told, that we are not Agents but Patients, and are acted upon by ſomething without us; and Robbery is not the *Original Action*, *Will*, and *Choice* of the Thief, but the Conſequence of a *Force* upon him from ſomething *without* him, compelling him neceſſarily to perform the Action.

Now, this ſeems to be ſuch a daring Attack upon our common Senſe, of which we are ſo tenaciouſly fond, that it is requiſite to examine the Caſe by ourſelves a little, and ſee what Proofs we have of our being Agents to fortify ourſelves with Arguments for it, or at leaſt to furniſh out Queſtions in order to a perfect Satisfaction before we imbibe ſo new, ſurprizing, and dangerous an Opinion.

The firſt Reaſon which offers itſelf to prove I am a *free Agent*, is, that I can take up this Pen, and I can lay it down again; and this I do purſuant to *Reflections*, *Concluſions*, and *Reſolutions* in my Mind, which chuſes ſuch an Action as proper to illuſtrate my Argument with: That there is ſuch *Reflection*, *Choice*, and *Reſolution* in taking up the Pen is indiſputable Fact: As is alſo, that *my Mind* or (if you will) *myſelf* is more capable of this than my Pen, or any other inanimate Thing *without* me.

Secondly, The Reaſon why I think that our Actions are not impell'd from any thing *without* the Mind, and that there is no *material Contact* between the Object and the Mind forcing Action, is: There are no *Thieviſh Effluvia*, either Natural or Chymical, in the Gold in a Miſer's Cheſt, or the Money in a Man's Pocket, neceſſarily forcing the Thief to ſteal them.

Thirdly, I think it was in my Power not to have done the Action, but to have let it alone, and done a contrary Action, or to have ſtopt in the doing of it and not have finiſh'd it.

I can't help perceiving, (if I apply myſelf to perceive) that *two* and *two* make *four*; but I can ſpeak, and Speaking is an Action, and ſay, *two* and *two* are *five:* I know there was a Potentiality, or, in plain *Engliſh*, a Power in my Mind of hindering my Tongue from uttering the Words to the Moment they were utter'd: And I alſo know, that while the Words were ſpeaking I could have ſtopt in the Middle of the Sentence, or in the Middle of any one Word, and not have finiſh'd it.

Theſe three Propoſitions ſeem to me to contain the Sum and Account of every *Fact* and *Appearance to Senſe* which can offer itſelf in the Caſe, and to every one who can read them and compare the Terms of them together:

gether: They are UNIVERSAL SELF-EVIDENT CONCLUSIONS, which require no farther Demonſtration nor Series of Argument to prove them.

Notwithſtanding I have not choſen what is commonly eſteem'd *Philoſophical Language*, but have deliver'd myſelf in plain and familiar Terms, yet theſe are Proofs to *Senſe*, and therefore in Fact are *Phyſical* Proofs.

Now, if any Gentleman has a Mind to inſtruct us in a Thing we are ignorant of, and tells us we are in the Wrong in thinking our Actions are free, we expect he means to ſhew us that we have not taken in all the *Facts* and *Appearances to Senſe* which ſhould be conſider'd in forming and compleating our aforegoing three Self-evident Propoſitions: And ſuch is our Itch of Curioſity after Novelties, that tho' the Propoſal is in direct Oppoſition to common Senſe, yet we liſten gratefully and with Attention, expecting his ſhewing ſuch univerſal Facts and Appearances on this Side of the Queſtion; and ſtand ready, on ſeeing them, to add them or ſubſtract from the Account drawn up in our aforeſaid Concluſions; that is, we expect as ſtrong Phyſical Proofs and Mathematical Demonſtrations to the contrary, as is done in the following Caſe.

An Aſtronomer comes to us and ſays, tho' you ſee, as you think, the Sun go round the Earth, yet I will prove to you that it does not go round the Earth, but the Earth turns round to the Sun: This, at firſt, is oppoſite to common Senſe; but obſerve which way he goes about to prove it: He takes you into a Boat on a River, and ſhews you, when it ſwims eaſily by the Land, that the Land ſeems to move and not the Boat; and if another Boat is near you, it would not be eaſy to know which of the two Boats mov'd. This invincibly proves, that the Sun's *ſeeming* to go round the Earth is no Proof it does ſo; for it would ſeem ſo if the Earth went round to that, and this is a clear and juſt Reference to Fact, and univerſal Appearance to Senſe. To go on farther in his Proof, he ſhews us the Planets, and their various and different Places; demonſtrates Mathematically their Magnitudes, Diſtances, and Courſes round the Sun; puts a Teleſcope in your Hand, by which you ſee the Satelites perform a Courſe round *Jupiter*, and can tell their Times, Places, and Returns; then he proves that the Moon performs a Courſe round this Earth; and if the Earth moves as he ſays, at ſuch certain Times, we ſhall ſee *Jupiter* in ſuch a Part of the Heavens, and alſo other of the Planets, and his Calculations come true:

true: Then he reaſons on its being more likely that ſo vaſt a Body as the Sun, and at ſuch an immenſe Diſtance, ſhould remain in the Center to warm and enlighten the whole Planetary Syſtem, as it is evident it does, than that it ſhould take ſuch a vaſt Compaſs only for the Service of this Earth, which Service is alſo better perform'd on this Hypotheſis.

Now, here is ſuch an Harmony in proving Things on this Manner, that the Mind is delighted and ſatisfied; and it appears to common Senſe, if not poſitively certain, yet in the higheſt Degree of Probability, and the oppoſite Hypotheſis is inharmonious, unſatisfactory, and improbable.

The Attack upon our common Senſe, by the Neceſſitarians, is much more violent and ſhocking than this; for it touches us in every tender and valuable Part; it deſtroys all our Notions of ſocial and political Good and Evil, and is in direct Oppoſition to every rational Syſtem of natural and moral Philoſophy; nevertheleſs, we muſt with Courage and Reſignation wait the Trial, *for Truth is Truth, whether we like it or not*, and therefore we will attend to this Novelty in Philoſophy, and reaſonably deſire as ſtrong Evidence on their Side of the Queſtion as we have brought on ours. But while we are expecting ſuch Phyſical

ſical and Mathematical Demonſtration as the Aſtronomer gives, behold! out come two or three unintelligible ambiguous Forms of Speech call'd *Propoſitions*.

The firſt which Mr. *Hobbs* ſets out with is, *that he conceives nothing takes Beginning from its ſelf, but from the Action of ſome immediate Agent without its ſelf.*

Now he muſt mean by this, that Things in their material and natural Exiſtence did not create themſelves; and then who diſputes with him; but 'tis evident by the Sequel, he deſign'd ſomething oppoſite to this; or, ſecondly, he meant to aſſert, that Men's Actions take Beginning from ſome immediate Agent *without* himſelf, and then it is a preſumptuous Aſſertion, without ſo much as attempting a Proof, of a Falſity in Fact, againſt univerſal Evidence and every Man's Experience.

Or elſe it is a diſhoneſt Attempt to impoſe on Men's Underſtandings by the Means of a ſilly Sophiſtry, and playing with Words to draw them into a Conceſſion to the Terms of his Propoſition on one pretended Meaning, and then play off another by the equivocal Uſe of Words, like a School-Boy; who draws his Companion in to own himſelf to be an Animal, and then that every Aſs is an Animal; then with the ſame Propriety of

Speech

Speech with Mr. *Hobbs*, concludes upon him that he is an Aſs.

So he draws them in to own Men's Actions are *ſomething*; then neither Man nor any thing elſe took its Beginning from its ſelf, but from ſomething *without* its ſelf; therefore Men's Actions take their Beginning from ſomething *without* himſelf.

The next Propoſition to be conſider'd, is the mighty one, and that which contains the whole Force of this great and wondrous Doctrine. *Every Effect has its Cauſe, and every ſufficient Cauſe muſt produce its Effect.*

I am really of this Opinion, if I underſtand it; for I ſay that every Action of Man is the Effect of ſome Cauſe, and every Man's Mind is a ſufficient Cauſe to produce its Effect.

But ſtay, ſays a Neceſſitarian, we have a contrary Meaning by this Propoſition; to which I anſwer, That I refer to any Man of common Underſtanding in the Uſe and Application of Words, and deſire them to tell me if this is not as proper and juſt an Application of the Words as can be drawn from it; and if you have two Meanings in it, one in Oppoſition to the other, I ſay it is a knaviſh Propoſition, and ought to be receiv'd with Reſentment. If it is unintelligible, and no diſtinct Meaning can be found by an im-

impartial Reader of it, I then ſay it is a ſilly one, and to be treated with Contempt and Ridicule; and therefore, 'till you are agreed among yourſelves in mending it, or making a better, I ſhall not think it worth my while to conſider it in a ſerious Manner.

The next Propoſition is, as I think, *Spinoza*'s; but its no matter whoſe it is: I conſider it as I do the others, as the preſent Neceſſitarians give it us, *whatſoever* IS SO, *as that it could not have been otherwiſe than it is* IS NECESSARY; Men's Actions ARE SO as *that they could not have been otherwiſe, therefore they are neceſſary.*

Now if by this they mean, that when a Man has ſhot another thro' the Head and kill'd him, that the Action is as *it could not have been otherwiſe*; that is, the *Action of Killing* is done, and it is no other than *Killing*. Why really, if they mean this, I don't know but on very mature Deliberation, as ſuch a weighty Matter deſerves, but the Propoſition may have ſome deep Philoſophical Truth in it; and who can properly enough admire the moſt profound Wiſdom and ſuperlative Ingenuity of the Author of it?

But if he means, that it was not in a Man's Power to help Killing, I am afraid he is a Knave and tells Lies; and I am apt to think *a Jury* of good Men and true would be of my Opinion.

Opinion. I could have been glad to have
ferr'd him to a *Philoſopher* for an Anſw
but I don't know how it is, whether I
too dull or not learned enough at preſent
can't ſee any Art or Science, or Syſten
Philoſophy, whether Natural or Moral,
has any thing to do with it, and he
therefore be contented to be try'd by the
and then he will find, that, when the
was at the Man's Head, he might have
ſen not to have fir'd it; or, with a Tu
his Thumb at the Inſtant, might have fi
into the Air.

This is an Inſtance of Fact, and repugnar
to Mechaniſm: Or, to give a ſtronger Inſtance,
a Man may purpoſe a Journey and go for-
ward, and without any external Object offer-
ing to him at all, by *Sight*, *Hearing*, *Feeling*,
or any other Senſe, he can ſtop and not go
forward, and change that Progreſs or Motion
he was in, for another Motion. A Man is
therefore determin'd to Action, *ſpontaneouſly*,
and *within* himſelf, that is to ſay, by his *own*
*Mind*; and it is a Self-evident Falſity to ſay,
his Actions are begun from any thing *without*
him; which is the Aſſertion and Doctrine of
the *Hobbiſts*, and is not only repugnant to
Common Senſe, but alſo repugnant to e-
very Art and Science, or Syſtem of Philoſo-
phy, founded on certain and evident Princi-

It is asserting *Mechanism* contrary to the
of *Mechanism*, and therefore a silly Ab-
; which is not the Subject of Argu-
and only proper for Ridicule and Con-

Laws of Motion, which we common-
Sir *Isaac Newton*'s, are found in Nature,
ry Phœnomenon of Matter in *Motion*
*est*, declare aloud the Truth of them:
uctil Heterogene and perturbated Par-
Air, nor the most rare and subtil of
of the Sun, cannot stop themselves
in Motion, nor change the Direction or
of Motion in which they are, and chuse
other Line, nor when they are, at Rest can
they put themselves in Motion; for all Matter
is *inert* and *passive*, and wholly void of Power.

And if ever these Necessitarians appear again in Print, they must first of all publish a Treatise of Mechanical Philosophy in Opposition to the general receiv'd Laws of Mechanism; also shewing the Falsity of Sir *Isaac Newton*'s Three Laws of Nature; to which, if they please to add, a Dissertation on the Difference between the Generous and the Mercantile Particles of some Gold, and the avaricious of other, Demonstrating how they may be distinguish'd by Colour and Feeling, I dare say the World will be oblig'd to them.

Nei-

Neither let them think, that I ſay this merely for the Sake of ſaying a quaint Thing. It is a juſt Demand upon them, and what they cannot excuſe themſelves from.

They have advanced a Poſition in Oppoſition to the receiv'd and well-known Laws of Nature, without ſhewing us our Error in taking thoſe for Laws of Nature which are not ſo, or without giving us a New Syſtem of the Laws of Nature, of their own; they are not therefore on a Philoſophical Foundation, nor can any Philoſophical Argument be addreſs'd to them.

When a Man plays a Flouriſh or Voluntary of his own *extempore*, on a Harpſicord, his Fingers move ſwiftly; yet ſome Keys are choſen, others skipt over, purſuant to a regular conceiv'd Deſign in his Mind; and every Note IS PURPOS'D, tho' as it were inſtantaneouſly, yet before he ſtrikes it.

A Man who will deny that there is *Invention*, *Deſign*, *Choice*, and *Regularity*, in ſuch an Action, or will ſay, this Invention, Deſign, and Regularity is in the *Keys* of the Harpſicord, or in any inanimate Object or Objects *without* him, is as arrant a Fanatical Enthuſiaſt, as any Pretender to Inſpiration, and as ſuch ought to be treated; if under a Deluſion, with Pity and Inſtruction; if a deſigning Hypocrite, with Reſentment; but never to be

heard, or read ſeriouſly, till the aforeſaid Treatiſe againſt the known Laws of Nature and Mechaniſm is publiſh'd

I come now to conſider your *Moral-Motive* Neceſſitarians; I do not mean the *Hobbiſts* make no Uſe of theſe Arguments on Occaſion, notwithſtanding their being inconſiſtent with their general Mechaniſm; but I diſtinguiſh them, becauſe there are not a few who tell you, they differ from Mr. *Hobbs* in his Machinery; nevertheleſs, they ſay Men's Actions are *neceſſary*, from MOTIVES which force them to do as they do, and they could not at any time have done otherwiſe.

They lay down a very good, and, as I think, unqueſtionable Propoſition, which is, *that every Action we do is purſuant to a* MOTIVE *in the Mind, and this* MOTIVE *neceſſarily determines the Will.* I have no Remarks to make, nor Objections to the Propoſition; for I think it is giving a conciſe and juſt Account of a Man in his right Mind, who moſt certainly determines all his Actions to ſome *End* or other, which they call *Motives*; but the Manner of their demonſtrating how it is NECESSARILY and FORCIBLY done by theſe Motives, is the Cauſe of our Difference.

The Motives are, *Honour*, *Pleaſure*, *Honeſty*, *Luſt*, and other of the ſame Nature; theſe, they ſay, either come into the Mind or ariſe there,

there, it is no great Matter which; they are there before a Man can act, and they push him on to Actions which he is *necessitated* to do, and can't avoid. As for Example sake, I understand they mean it is perform'd thus:

*Miss Pleasure* comes into the Cranium, and sits her down on the Glandula Pinealis; calls *Errand-Boy* WILL to her, and says, he must shew his Master to such a Lady: Immediately after come three Gentlemen in furr'd Gowns, like Judges, I suppose Brethren, because all of one Sur-Name, that is, DETERMINATION; and they give each their Sentence about the Fitness of it, in Opposition to one another, 'till at length, one of the greatest Power, my Lord Chief Justice, *last Determination*, bids WILL stop, and not go yet. During this, in comes *my Lord Honour*, and he takes *Miss Pleasure* by the Hand and leads her quite out of the Room; seating himself in her Place, and says positively, WILL shall not stir a Foot about this Business.

As I was going to give a farther Account of these fine Gentlemen and Ladies, and how I conceiv'd they usually proceeded in transacting such Affairs, my Antagonist fell a Laughing, and ask'd me what I meant; to which I answer'd, If I was wrong in their Dignities or Distinctions, I was sorry, and hoped he would set me right, and also describe them,

that

that we might have their Pictures in the next Treatiſe of this Argument of Neceſſity by Motives, after the Manner of *Æſop*'s *Fables*. Why, ſays he, I don't mean they are living Creatures; why really that's very ſurprizing, reply'd I, for here's a great deal of Buſineſs to be done which requires ſome very powerful Agents: Here are Nerves, Muſcles, and Bones to be mov'd; then here's *comparing*, *deliberating*, *purpoſing*, *ſuſpending*, *chooſing* Things proper, and *refuſing* improper; by which it ſeemed to me that they ſhould not only be *living* Creatures, but *Intelligent* ones too, ſuch as I was weak enough to imagine Men were; and if theſe fine Gentlemen and Ladies do not do it, who does it? If one very plain honeſt Gentleman is come in to your Aſſiſtance, named *Common Senſe*, perhaps he has told you, that a MAN reflects on Things honourable and Things pleaſant, and a MAN *compares*, *deſigns*, *determines*, *invents*, &c. and there are no ſuch real Beings in a Man's Brain as we have been deſcribing; but if you liſten to this, you are no longer a Neceſſitarian.

Now I cannot ſee any Buſineſs we have to define and deſcribe *Volition*, *Will*, *laſt Determination*, *laſt Judgment of the Underſtanding*, *Perception*, &c. I think it is enough for me to ſay what I am ſure every one underſtands,

which

which is, that a *Man* perceives, a *Man* judges, a *Man* determines, a *Man* wills; and if a Neceſſitarian will not admit me this, then I deſire him to give me the Pictures of *Judge Determination*, and *Errand-Boy Will*.

For to talk of *Will* being forced by *laſt Determination*, and that by *Perception*, is juſt like ſaying, a *Man* does not walk; (if the Body and Head may more properly be call'd *Man*, than the Feet,) the Feet indeed walk, but the Body neceſſarily and paſſively attends the Legs, and the Head neceſſarily and paſſively attends the Body. And if this very Inſtance was truly and well conſider'd, Men of Senſe would be aſham'd of the Gibberiſh uſed on both Sides in this Argument.

Of the ſame Family with theſe Motive-Neceſſitarians are the *Paſſion*-People, who ſay, *Anger*, *Love*, *Ambition*, *Hatred*, &c. force Men to Actions, and that every Action is neceſſarily impell'd from them, and a Man has no *Will* or *Power* to reſiſt it; nay, that he can do nothing if one of theſe or ſuch like do not ariſe in his Mind to begin it, and afterwards lead his *Will* in a String to perform an Action they dictate; but here's a Schiſm among theſe Paſſion-People; ſome will have it that every Paſſion reigns in its Turn; or when it can knock down another, and the Conqueror forces the Man to act: Others confine the Man to obey

obey only two Paſſions, and ſay, that *Alternate Hope* and *Alternate Fear* force a Man neceſſarily to act; becauſe, ſay they, every Action a Man does, is either from *Hope* of Good, or *Fear* of Evil. Now I uſed formerly to be contented to ſpeak in a plain ſimple Manner, and ſay, a *Man Hopes*, and a *Man Fears*; yet there are ſome Caſuiſts who very juſtly differ from me in this, and make but *one* of theſe *two*, calling it *Expectation*; that is, Hope is an *Expectation* of Good, and Fear an *Expectation* of Evil. In the firſt, a Man *reflects*, *reviews*, and *compares* ſeveral Things together, and from thence purpoſes to himſelf a Probability of *Good* to come, and then proceeds to do ſuch Actions as are proper to obtain that Good; in the other, he ſees a Probability of *Evil* to come; and he therefore chuſes certain proper Methods and Actions to prevent that Evil, or defend himſelf from it.

But if this Way of Thinking and Talking will not pleaſe theſe Paſſion-Neceſſitarians, to make their Scheme a little leſs defective than it is at preſent: I deſire to be ſet right in a ſmall Doubt I have, which I will expreſs in their own Way.

When a Man goes to fight, if he is never ſo angry, violent, or in haſte, he will run a good way for a Sword, and not chooſe a Straw, tho' an hundred lay in his Way. Now I acknowledge

knowledge, the Renowned Knight, *Don Furioſo Cholero* is very puiſſant; alſo his truſty 'Squire *Will* is moſt humble and dutiful; but by whoſe Wit or Underſtanding is it that a *Sword* is choſen to fight with and not a *Straw?* But methinks I hear an Antagoniſt anſwer, very ſmartly to this and ſay: What do you mean by Picture-drawing here? I never made my *Paſſion of Anger* more powerful, nor do more than the Patrons of Liberty have made *Will* do; and if one can do Actions, why muſt it not be a real Being as well as the other? And indeed I don't ſee but this is in a great Meaſure the Caſe: for ſome have talk'd of *Will* as a diſtinct, ſeparate, powerful Agent, and therefore I am for agreeing the Caſe; you give up your Knight, and I will my 'Squire, and we will be contented to talk intelligible *Engliſh*, like other honeſt People who have no other Uſe for Words but to underſtand one another's Meaning with; and we will ſay, the *Man* is angry, the *Man* wills to fight, and the *Man* chuſes what is proper for his Purpoſe; for I am not going to prove the WILL to be free, but the MAN to be a Free Agent, not acted upon by any real Beings diſtinct from himſelf, within him, nor animate or inanimate ones without him.

The next Sort of Neceſſitarians are your Divine Pre-Science-People: Theſe are the pret-

tieſt Dupes of the *Hobbiſts*, that a Man would ever deſire to divert a Fit of the Spleen with. This Argument, from Divine Pre-Science, is Mr. *Hobbs*'s own; and from hence, it is not without Reaſon, that I and ſome others doubt of his Sincerity. There is ſomething merry in the *Prieſt-like* Manner of Juggling, in the Management of it: It is evidently deſign'd to catch thoſe who could not come at once into the Notion of a general Machinery, becauſe it ſuppoſed, there was no Buſineſs for any Author of Nature; therefore, ſays he, you ſhall have your God to pleaſe you; but then you know he is pre-ſcient, and if he knows afore-hand your Actions, then your Actions are fore-ordain'd, that is, it is not in your Power to act otherwiſe than you do, becauſe it would ſuppoſe you could render God's Purpoſe and Foreknowledge unuſeful. Now, do but ſwallow this, and you are catch'd as ſure as any Gudgeon ever was: For the next Step is, that if you act in conſequence of ſome FORCE on you, and you cannot chooſe your own Actions, then you act no otherwiſe than a Clock does; that is, you are only a Machine of a finer Sort and Make: Do but digeſt this a little, and you have the whole Syſtem next, and the Maſk is throw'd off; for blow once more, ſays the Juggler, and *Hey-paſs, your God's gone*, for Man's a Machine, and acted upon

upon from ſomething *without* him; and every thing does thus act upon another, and ever did ſo from all Eternity, and there's no Occaſion for your Author of Nature.

I muſt not let this paſs without obſerving, that for want of Modeſty, to own *we do not know* what *we do not know*, as well as want of Fortitude to ſtand firmly to what *we do know*, we are liable to be made the Property of deſigning Sophiſts: We diſcover, that the World, Man, and other Things, could not give themſelves Being, nor arange themſelves in that beautiful and harmonious Order in which we ſee them; here is evidently *Wiſdom*, *Power*, *Perfection*, *Invention*, *Choice*, and *Agency*, and this View of ſome of the Attributes of the Author of Nature every Day occurs to our Obſervation; but when we come to trace him farther, we find ourſelves in the Dark; our preſent Capacities will extend very little beyond this. We conceive there are other great Attributes to be aſcribed to God, but of thoſe we can have no juſt nor proper Notion; among which is this of his Pre-Science; we know not on what it is exerciſed, whether Man, being by him deſign'd as a free Agent, and certain GOOD Conſequences and Pleaſures attending his good Actions, and EVIL his bad Actions.

It is not eaſy to determine whether human Actions have been, or are the Object of God's Pre-Science; or if they are, in *what Manner*, we are wholly in the Dark, and can ſee nothing clearly concerning it: But are we therefore to give up all the Knowledge we have of his Wiſdom, Perfection, Power, *&c.* which we do apparently ſee? For I never yet met with any of theſe *Hobbiſts* who could get over *Deſign*, *Intelligence*, *Choice*, and *Agency*: I have indeed found ſome who would perplex the Arguments with their Criticiſms on *Goodneſs*, *Wiſdom*, and *Providence*; and the Original of this ſort of Atheiſm we may juſtly charge on the Prieſts, who have given ſuch a wretched Account of theſe Attributes, or rather have ſaid ſuch Things of God as are repugnant to them; but the chuſing Things fit, and ſo admirably adjuſting them to each other, does evidently declare well-concerted Deſigns, and that by ſome *Being* who had a perfect Underſtanding, and knew how to chooſe Things proper, and had alſo unlimitted Power to execute what he pleaſed. Put it in this Light, and the Evidence is ſo ſtrong as not to be reſiſted; but then they evade it again: For ſo tenacious are they of their Notion of Neceſſity, (even to a Delirium) that I have ſeen Neceſſitarians when they could not help owning there was a God: They have

have nevertheleſs ſaid, that God's Actions are *neceſſary* alſo, which they attempt to prove by ſaying, it is not in his Power to act otherwiſe than according to the Fitneſs of Things; that is, according to Truth; and his Actions are conſequently neceſſary to Truth; which is, that God is no Agent but a Patient, and *Truth* acts forceably on him; but as they have not yet told us what acts on Truth, I ſhall conclude they have only artfully chang'd the Name upon us; made a *God of Truth*; and that Agent, which is the Author of Nature, they call by the Name of *Truth*. Now, tho' I would not cavil for Words, yet I muſt tell them this is a miſchievous Sophiſm; and a groſs Abuſe upon our Underſtandings is hereby intended.

No Man can be deluded by ſuch Arguments as theſe, but one of a low mean Spirit: *Underſtanding* has nothing to do here: It is only a Paſſion of Hatred to Religioniſts, which leads him on, when at the ſame Time he is as great a Bigot as the moſt ſilly Enthuſiaſt, and has only chang'd one Abſurdity for another, full as ridiculous: Like him who finding himſelf impos'd on by the Doctrine of *Tranſubſtantiation*, is converted from being a Roman Catholick to a *Muggletonian*; and theſe are the true *Mobile*, who are to be led about at the Pleaſure of any one who can cunningly work on their Paſſions,

Paſſions, and inſinuate himſelf as a Learned or Holy Man.

Theſe are the Men, to whom if you name the Immortality of the Soul, tho' you offer Fact toward the Proof, and Philoſophical Reaſons, yet they call you Enthuſiaſt; talk of Providence, they pity you as a mean unphiloſophical Wretch: Yet theſe have Invented Images of the Brain, more repugnant to every Property of Matter than the Monkiſh Dreams of beatifick Viſions, and Poſſeſſions of the Devil; the Stories of Witches and Faries, are rational conſiſtent Amuſements in Compariſon with theirs, for they make real Beings of the Proſopopœias of Poets, and the Allegories of Mythologiſts.

Nor will I leave them a Pretence to ſay I am carving out ridiculous Things of my own Invention, and then laughing at them. I will therefore put one more Caſe, and they ſhall ſpeak in the Words they would chuſe themſelves, and let us ſee what we can make of it.

A Man, by contemplating on ſeveral Things, comparing them and reviewing them, apprehends an impending Danger; in order to prevent it, he prepares either to fight and reſiſt it, or run away from it, as by ſeveral Debates and Reflections within himſelf appears moſt likely to preſerve him from it: Theſe ſeem to

Men

Men of plain Senſe to be the Act of a Man's Mind. Poor unphiloſophical Wretches, ſays the Neceſſitarian, you don't ſee you act purſuant to a MOTIVE of *Self-preſervation*, which comes into your Mind from ſomething *without* you, and that it is not a free Action of your Mind, but you are neceſſarily forc'd by that Motive *Self-preſervation*: But, reply'd I, how comes it to paſs that I firſt reſolve to run away from the Danger, but preſently after I think it beſt to fight and reſiſt it, and by what Means is it that I chooſe a Sword and not a Straw to fight with? Why there your Ignorance appears again, ſays the Neceſſitarian; for you don't obſerve that what you call *thinking-it-beſt* is a *Motive* which neceſſarily forc'd you to it.

Now before a Man offers to object, he ought to be ſure there is Matter of Objection, which I declare I do not ſee there is in this Caſe: Some farther Information about this Matter I ſhould be glad of, becauſe it is out of my common way of thinking; but no Matter of Argument appearing, I acquieſce and ſay no more. Nevertheleſs, out of Gratitude to a Gentleman I receive ſo much Inſtruction from, I thank him, take him by the Hand, I confeſs, with a ſly Intention to feel his Pulſe and ſee if he is not in a Fever, which if I diſcover, and hear him talk tolerably

rably of other Things, I take the Liberty to desire he will please to bring along with him the Pictures of *Captain-General Self-preservation*, and *Mynheer Van Thinks-it-best*, and of the Horses on which they ride into the Mind: Why, says he, who talk'd of a Soldier or a *Dutch* Burgo-Master? How, Sir! reply'd I, have you not describ'd real Beings to whom you ascribe great Power to peform Actions, and also Intelligence too, just such as we apprehend Men to be; and I thought they must be material, because I know you have as great an Antipathy against Spirits as some have against a Cat; and from thence I suppos'd you did not mean good or evil Angels, no nor Fairies or Witches. However, I perceive it is proper to put an End to this Conference at present, to give you Time to examine whether you understand yourself, and be better provided to declare what it is you do mean.

But I have one very grand Objection to answer, which I will put in its full Force, that is,

'You have laugh'd at our Motives and ex-
'ternal Objects being the Cause of Men's Ac-
'tions, but then you talk of the *Mind* being
'the Cause; now you agree with us that the
'*Body* is a Machine, and all its Motions Me-
'chanical, Pray what is this *Mind* which
'moves this *Machine*, did you ever see it or
'feel

'feel it, or can you deſcribe or paint it, ſince 'you call upon us to paint our Motives? It 'is as inconceivable that this *Creature* of your 'Brain can move a material Body, as the '*Creatures* of our Brain, that is, I can as ea-'ſily conceive that *Hope* and *Fear*, or *Honeſty*, 'can move a Body as that *Mind* can: We 'therefore deſire you to give us a Picture or 'Deſcription of this Mind.

Now, ſuppoſing as indeed the Truth is, I can't give any clear and adequate Deſcription of what this Mind is, will it follow from thence that there is no ſuch Being as MAN, which begins his own Actions? I ſay a Man made my Hat ----- No, ſays a ſubtle Philologiſt, I deny it, and put you upon the Proof of it: Tell me then where it was made? whether at *London*, or *Briſtol*, or *Southwark?* or whether three Months ago or three Years ago? if by an old Man or a young one, or by a Boy? nay, is it not poſſible it might be made by a ſtrong Woman, nor not impoſſible but by an Hermophrodite?

This is exactly ſuch a learned Argument as the other; but remember all I ſaid was, that my Hat is made, and it did not make itſelf, but was made by a Man; and I will, to pleaſe you, mend the Propoſition, and inſtead of ſaying it was made by a *Man*, ſay it

was made by *ſomebody*; and juſt ſo I will do in the other Caſe.

It is an immediate ſelf-evident and experimental Truth that ACTIONS ARE DONE; and there is Intelligence, Deſign, and Choice in the doing them; and that there are no real Beings diſtinct from the Man within him, nor any without him, which do theſe Actions; and that the Nerves, Muſcles, and Bones cannot deſign nor begin their Actions: I ſay the MIND has deſign'd and began theſe Actions; or if they will not like the Word Mind, let it be the *Mind-of-Man*, or the MAN, or ſomewhat of *Man* has done it.

And my daring to own *I do not know* what *I do not know*, and not preſuming to deſcribe what I have no adequate Idea of, does not prove that there is no ſuch Thing as *Intelligence and Choice* in *Man*, or that their *Mynheer Van Thinks-it-beſt*, or Objects *without* have Intelligence, and a Man has it not, any more than my not being able to tell where and when, and who made my Hat proves that it made itſelf, or was made by a Horſe.

There is ſcarce a County in *England* which has not ſome *Cauſeway*, *Trench*, or other *mighty Work*, of Antiquity, which the Peaſants affirm to be done by the *Devil* or *Spirits*, becauſe they are ignorant of the Authors and Work-

Workmen: and this, as ridiculous as it ſeems, is in every Circumſtance exactly parallel.

So that the Difference between us is in a Quantity of Preſumption which they have more than I: I am contented to make one immediate Deduction from the Matter of Fact, and Appearances to Senſe, which are conſider'd in this Caſe; or rather to take the Sum and Amount of thoſe Facts without any Additions of my own, and then I ſtand reſolutely fix'd to this which I HAVE ſeen, and will not be perſwaded that I am blind, or delude myſelf, or be deluded out of it; while they, after their Underſtanding will go no farther, run giddily on inventing Chimeras to ſupply their Deficiency. Which Inventions of the Brain muſt be repugnant to Matters of Fact and Appearances to Senſe; however they jumble them together; from whence, inſtead of clear and univerſal Concluſions, they deduce nothing but heterogeneous Propoſitions, compos'd of Inconſiſtencies and Contradictions; and thus they confound their Underſtandings, and loſe all the real Knowledge they had.

But theſe Neceſſitarians have jingled together Terms of Art uſed in Metaphyſical and Phyſical Enquiries; and tho' to an attentive Ear the wretched Diſcord is immediately heard, yet too many *Tyros* in Science, and ſome of good natural Parts, but diſtruſtful of

themſelves, have liſtned to the ſonorous Cant and taken the Aſſerters thereof for ſublime Philoſophers; whereas did People but examine it as ſuch Things ought to be examined, it will be found that the Doctrine of Neceſſity has juſt as much Right to be call'd Philoſophy as the Sounds produc'd by a Squirrel's running over the Keys of a Spinnet have to be called Muſick.

But ſince they make this Claim, and have always expected to be treated in a Philoſophical Manner, we will ſee whether they have taken ſuch Methods as are uſual for Men philoſophically diſpos'd, who reaſon with one another for the attaining ſome deſir'd Curioſity or diſcovering an uſeful Truth.

In all Philoſophical Arguments there is Reference to Facts and real Appearances, becauſe we can have no Notions, the Original of which did not enter firſt by our Senſes, and therefore thoſe call'd Compound Ideas or Notions, are referr'd to external Appearances for their Foundation and Proof; and if they are not to be found there, or deduc'd from thence, they are Chimeras, without Foundation, and can have no Proof.

We will conſider, for Example's ſake, ſome Things, which, to common Capacities, and at firſt Sight, ſeem very remote from Matter: and Abſtruſe, as the Arguments *for*

and

and *againſt* the Immateriality or Immortality of the Mind or Soul of Man: Here on both Sides they examine what Man is, Anatomically, Geometrically, ſleeping, waking, diſeaſed and in Health, ſound in Mind or diſtracted, his Actions and Paſſions, and every Fact and Appearance to Senſe is conſider'd which can be introduc'd to have any Relation to the Caſe.

Great Men have differ'd from one another very much on the Queſtion whether there is a *Vacuum*, and this is a laborious Argument, and many curious Things have been ſaid with great Force on both Sides; but they have not proceeded on ambiguous Sentences and Forms of Speech, but conſider the different Specifick Gravity of Bodies, their Elaſticity, as alſo that of the Air and its Weight and Preſſure, and have Recourſe to a Number of Obſervations on the Nature of Things in Motion, and their Relation to each other, and to many Experiments which are produced on either Side of the Queſtion.

Is it debated whether Matter could at any time have began its own Motion, or that Motion be eſſential to it; Matter only is conſider'd, and the Argument is on Facts, local Motion, and Reſt, Inteſtine Motion, to Generation, Perfection, and Corruption, and every *Fact and Appearance to Senſe*, which can contribute

tribute to Information, is the Subject of the Reaſoning for and againſt it; the Being of God is referr'd to ſuch Appearances for its Proof, and argued from them; even Subjects of Morality and Politicks, and Arguments on them, are on Facts; that is to ſay, Actions of Men, and they are juſt and unjuſt, good or bad, as they can be prov'd, to give one another real Pleaſure or real Pain.

In theſe Matters there may be ſomething of Argument on either ſide of the Queſtion, and a Pleaſure at leaſt in reaſoning on them: But theſe Neceſſitarians would be treated as Philoſophers, yet have no Reference to Fact; at the ſame Time that they pretend more than other Men to aſſert, that the Actions of Men are from Matter acting on Matter, yet refer not to Matter for Proof. If I could ſee them examining anatomically into Man, I ſhould think them worth liſtening to, tho' we differ'd in the End.

Did they ever look for any thing in the Form, Conſtitution, and Diſpoſition of the Solids, or in the Motion and different Conſiſtencies of the various Fluids? Have they examin'd the Brain or its Meninges in dead or in living Diſſections to obſerve its Motions, to ſee if there is any thing to excuſe a ſuppoſition, that it can begin its own Motion; or when it is modify'd in one Manner, or in

one

one Direction of Motion, can modify itſelf into another. If they had done this, they would have ſeen that the Brain is no more capable of Perception than the Eye or Ear. The Eye is no more than an Optick Machine, receiving the Picture of the Thing which is juſt then before it: But what is it which views the Picture in the Eye, and compares it with others not preſent? Hearing is nothing but a Vibration of Air, and a Striking on the Tympanum. But what is that which diſtinguiſhes between the Sound of a Trumpet and that of a Great Gun? And which makes us get out of the Way on the Hearing the Noiſe of a Coach behind us; the Brain is no more capable of this than the Organs are.

Sir *Iſaac Newton* has gone ſo far as to give a very probable as well as an ingenious Account of the Means by which Senſation is convey'd thro' the Nerves. One would think this was tracing out a Way for theſe Neceſſitarians. But the Manner of his doing this, and his Concluſion on it, will not indeed ſerve their Turn. He has conſider'd the pellucid Conſtitution of a Nerve, and ſhew'd there is nothing to interrupt the Continuation of the Motion till it is at the End of it; and has alſo more than ſuppos'd a Medium by which it is propagated of ſo ſubtil a Nature that

Mo-

Motion may be of ſuch Celerity as to be little ſhort of Inſtantaneous.

Yet this moſt ſwift and penetrating Medium, he thought himſelf oblig'd to account for, after the Nature of other Matter; and alſo in a Geometrical and Arithmetical Manner to make it conceivable, by comparing it with the Nature of Sounds travelling through Air, and the Light coming from the Sun, than which he ſhews it to be vaſtly more rare; and when he has done all this, he has the Modeſty to lay it down by way of *Query*; and does not dogmatically aſſert it: But as to the Mind's *perceiving*, *reflecting*, and *comparing* theſe Senſations: He declares they are *out* of the Mechanical Syſtem, and therefore leaves them as not to be accounted for. But theſe Neceſſitarians pretend they are *in* the Mechanical Syſtem; and there is nothing elſe but one material Thing acting on another, yet not a Tittle of Geometry, or Arithmetick; no calculating the Quantity of the *Impetus*, by which this Machinery is perform'd: On the contrary, every thing in direct Oppoſition to them; yet theſe would be Philoſophers!

Magnetick and Electrical Forces, both of Attraction and Repulſion, are ſurprizing Phenomena; and if any thing is in their way of thinking, this ſeems to be ſo: Alſo Muſical Sounds, their cauſing Things at a Diſtance to vibrate

vibrate, and thereby find out and produce other Sounds; the different Effects of concording and diſcording Tones would have been worth their liſtning too: but unfortunately for them, it is evident that all theſe have a Sphere of Activity, beyond which they do not act, nor can they begin their own Motions, or change the Direction of the Motion they are in for others.

I could go on to Rhetorick, Logick, and Grammar, to ſhew they have as little Buſineſs with them, were it worth while, yet I muſt ſtay to tell them, they apply not the ſame Meaning to general Technical Terms uſed in Arts and Sciences, which thoſe who are converſant in thoſe Arts and Sciences underſtand by them: Nor do they talk in the ſame common intelligible Language with other People: And did they but agree among themſelves, we might expect a Dictionary of the *Neceſſitarian Language:* Nor have they yet form'd a Categorical Propoſition, nor ſo much as enter'd into an Analyſis of their Notion: And as to Grammar, I defy them to uſe one Verb Active in any of their Aſſertions without giving up the Queſtion; for admitting them to make real Beings of *Ideas*, as indeed they do, as well as of Motives; yet, if they ſay that a MAN *reflects* upon theſe Ideas, Motives, or Objects, they leave ſome Power to the Man,

and take it from their Imaginary Beings. They ſay a Man performs Actions of Reflecting, Comparing, *&c.* yet a Man is no Agent: They muſt therefore ſay that *Ideas*, *Motives*, and *Objects* reflect on *themſelves*; compare, deliberate, determine, and ſuſpend *themſelves*, and then they give thoſe Powers to *Ideas*, *&c.* which they deny Man, and therefore I leave them to take their Choice, attribute theſe Powers to *Ideas*, *Motives*, *&c.* or to *Man*, and reconcile it to common Senſe and Grammar. Remember I enter not into the common Jargon of giving Power to WILL and laſt *Determination:* I ſay only, MAN IS A FREE AGENT.

I would not have it thought that I never heard, or that I purpoſely omit what occurs ſometimes in this Argument relating to *Men's Actions being according to the Animal OEconomy.* It is true that *Old Age*, *Hypochondriack Diſtempers*, *Drunkenneſs*, and other Diſorders, do ſo diſcompoſe the Machinery of the Body, that ſome Actions are done which perhaps would not have been done, were not the Animal Œconomy ſo diſcompos'd: and alſo many left undone which ſhould otherwiſe have been done. That is, in Hypochondriack Diſeaſes, and other bodily Pains and Diſorders, a Man doth not with Alacrity turn himſelf to gay Actions, as he would do did he not

not feel thoſe Pains: But this is no more than ſaying a Man can't ſpeak a fine Oration with the Palſy on his Tongue; as a Muſician can't ſhew his Skill in Muſick if his Inſtrument is broke, but it proves not that he has no Skill in Muſick.

That the *Mind* is NOT ſubſervient to the Animal Œconomy is apparent Fact; if by the Animal Œconomy is meant the Œconomy of the Body; for if it was ſo ſubſervient, and a Man could not help acting according to the Diſpoſition of the Body; *Hunger*, *Anger*, and *Luſt* would be *Theft*, *Murder*, and *Rape*, IMMEDIATELY, for barely to ſuſpend committing either of theſe 'till a convenient Time; is by a Ratiocination of the Mind, reſiſting what the Diſpoſition of the Body demands. I like not the Phraſe *Animal OEconomy*; there is a conceal'd Sophiſm and double Meaning in it, at leaſt a ſophiſtical Uſe has been by ſome made of it, which I will not enter into the Examination of; becauſe I do not ſee it has any Relation to our Argument; we are now enquiring if *Man* is the Author of his own Actions, or if any other *Being* within him or without him is the Author of them; if he begins his own Actions, it is agreeable to the LAW *of his Nature and Conſtitution*, and this is what I underſtand by *Animal OEconomy*. We are not enquiring into the Immateriality or

Materiality of the Mind; and I am always for keeping to one Argument ſtrictly, and not varying from it.

Of the ſame Nature with this is another Poſition, which by ſome is thought of no ſmall Conſequence; which is, that *we know not all the Properties and Modifications of Matter.* Now this is alſo nothing relating to the Queſtion, and is rarely introduc'd but with a Deſign to evade the Force of the Argument and perplex the Caſe; it may indeed, like the former, be an Objection (tho' in my Opinion a weak one) againſt the Immateriality of the Mind. It is certainly true, that Matter may be modify'd into ten Thouſand or ten Millions of Animals, Vegetables, and Minerals, more than we know, or into other Things of differing Natures: But this is not the Caſe; the *Query* is, *If Matter can* MODIFY *itſelf*; or if when it is in one Modification or Direction of Motion, it can *change* IT SELF on a ſudden as Man does his Actions, one repugnant to another, forty Times in a Day? Is it conſiſtent with the LAWS *of Nature*, that Matter can ſpontaneouſly *alter* the Modification or Direction it is in, and change that for another, and then return to the former again? This I think every one will allow, to be repugnant to every Syſtem of Natural Philoſophy, which is founded on certain and evident Principles.

But

But this is all a Digreſſion, for we are enquiring into a Fact, whether *Man* is an *Agent* or a *Patient*; and whether his Mind is Material or Immaterial, is what we have nothing to do with. A Conſequence to this Purpoſe may be drawn indeed after the Concluding and finiſhing this Argument, but not at preſent.

If there was nothing to be found for it in Natural Philoſophy, or that it could not be ſtrictly prov'd true, yet if any uſeful Moral was thereby deſign'd, it might be excuſable if not defenſible. Is there any thing that may ſerve a State in its Political Conſtitution, to deduce Laws from it for the Service of Governors or Governed? or in lower Life, any Benefit to Society, as Men ſtand related to one another in Families, Neighbourhood, or Commerce?

I'll go yet farther, and aſk whether they practice any thing they ever taught: And I don't know but they are the only Sect of Philoſophers, which however abſurd their Tenets were, have not thought themſelves obliged to be conſiſtent with what they taught.

Thus *Pyrrho* the Sceptick, who taught Men, were not certain of any thing, even what they ſaw and felt; yet he would endeavour, and ſome of his Diſciples too, in Conformity to his Doctrine, to bear being puſh'd down,

and

and walk'd over with Unconcern, and would tumble others down, and tread over them, to demonſtrate they were not certain of any Good or Harm to be done or received. Thoſe of the *Stoick* Sect, who pretended to an Apathy, or to arrive to have overcome all Senſe of Pain, would, in cold Mornings, embrace Stone Statues and Columns to make People, think, at leaſt they meant themſelves what they taught others. But theſe Neceſſitarians never yet beat a Stick for Striking them, or burnt a Piece of Money in the Hand for being ſtolen, and forgave the Thief; on the contrary, they diſtinguiſh themſelves more than other Men, by indulging Paſſions in direct Oppoſition to their Doctrine: which teaches, that Objects *without* a Man force him to Action, and on thoſe *Objects*, in Juſtice, the Revenge ſhould fall.

I would not have taken all theſe Pains to have examin'd from what Art or Science they could deduce this Doctrine, were it not that I have obſerv'd many Gentlemen of my own Acquaintance otherwiſe, Men of good Senſe and Learning, captivated by it; and ſome young ones eſpecially, to the Corruption of their Morals. I ſoon ſaw it repugnant to common Senſe, and to every Syſtem of Rational Philoſophy, but was at a Loſs to know from whence the Deluſion aroſe which influenced

*ſuch*

*ſuch* Perſons: 'till lately reviewing a Treatiſe, which, tho' I had formerly read, yet did not 'till now take proper Notice of a Quotation from an Author of the firſt Rank and Eſteem, who has theſe Words: *Ideas or Images on Men's Minds are the inviſible Powers that conſtantly govern them, and to theſe they univerſally pay a ready Submiſſion.* The reading this unravel'd the whole Miſtery; for here is coining Ideas into Realities, expreſly into Images, and giving Powers to them; and ſuch Powers as are capable of governing Men. Now there are not a few who have form'd their Underſtandings from this Author's Principles implicitly, without examining whether he was agreeable to the Nature and Reaſon of Things in every thing he ſaid, as it is apparent he was in ſome. But as to his Manner of Reaſoning on Ideas, it is reaſoning on our *own* Ideas, which at beſt can be but reaſoning to *ourſelves*, not univerſally to every Man's Perception; and for this Purpoſe, and directly againſt this, was the 4th Chapter of *The Supplement to the Infallibility of Human Judgment* wrote; tho' I did not refer by Name to that worthy and eminent Author, for I am an Antagoniſt to Opinions, not to Men.

I did not obſerve, 'till lately, that ſo great a Part of Mankind were to be inform'd that *Idea* is *Perception*, or that the Words *Idea*, *Motion*, *Con-*

*Conception*, and *Perception*, are Synonimous; or that they had need to be told, that to ſay a Man has an *Idea* of a Triangle, is equal to ſaying he has a *Notion* of a Triangle, or or that he has a *Conception* of it, or that he *apprehends* what a *Triangle* is. But inſtead of ſaying an *Idea* is a *View* or *Perception* which the Mind has of a Thing, we are taught to ſay, an *Idea* is an IMAGE, and that thoſe *Ideas* or *Images arange themſelves:* that the Mind reflects on thoſe *Images*, thoſe *Images* agree with one another, or diſagree. This raiſes in an unguarded Mind a Notion of an Idea's being as material a real *Thing* as a Piece of Sculpture. Then *aranging themſelves*, and having *Power* to govern; is giving theſe Images *Life*, *Motion*, and *Intelligence:* And then it is no Wonder to ſee Man not allow'd to have Power, Intelligence. and Choice of his own Actions, the Neceſſitarians have found out other *intelligent* Beings call'd IDEAS, to do it for him.

When I find People Writing and talking on this Manner, they ſeem to me to be ſtanding in a Circle, like Dr. *Fauſtus* raiſing Spirits to ſerve them in all Occaſions of Life.

See here the Magical Force of Words! and how a Careleſs and wrong Choice of Expreſſion confound not only the Underſtanding of the Reader, but alſo of the Writer too, in proceſs of Time.

It is not improper here to take Notice, that if *Vis Inertiæ* is permitted to be tranſlated *Power of Inactivity*, it will confound the Underſtanding of thoſe who Uſe it. The Meaning of the great and curious Searchers into Nature, who firſt introduced the Expreſſion *Vis Inertiæ*, was to inculcate that ſimple, natural, and uſeful Truth, that MATTER IS WHOLLY VOID OF POWER; and has not only NO POWER to begin to *move*, or *act*, when at Reſt, but alſo NO POWER to begin TO REST *or to be* INACTIVE, when in Motion or Action. This I think we may intelligibly enough expreſs, by ſaying, *Matter is Inert and Paſſive*; but I am entirely at a Loſs to know how to reconcile *Power of Inactivity* to good Senſe; and if there is any Mathematician amus'd to liſten to this Notion of Neceſſity, he muſt firſt of all have confus'd his Underſtanding by this wrong Choice of Words, or he could not with a ſerious Countenance hear any thing ſaid on the Caſe. How our Underſtandings came to be affected by what I beg Leave to call *the Magical Force of Words*, ſee in its proper Place. *

To this, and this only, is owing the keeping up the Amuſement of Neceſſity: Nor do



* *Infallibility of Human Judgment*, p. 157, *Fourth and Fifth Edition.*

I only charge the Neceſſitarians with it, but their Oppoſers too; for their Underſtandings are on both Sides wrongly form'd by this Manner of reaſoning and talking of Ideas: And nothing but this can excuſe Men of Senſe from entering into a ſerious Argument about it; for it is in itſelf a mere Fanaticiſm, unworthy this Age of Learning, light and civil Liberty which we enjoy in *England*. And were it not for this making *Images* of *Ideas*, and giving them Power and Motions, which Men have too fondly follow'd that Author in, the Doctrine of the Neceſſity of Human Actions muſt have fled the Kingdom of *England* with Witches and Poſſeſſions of Devils.

We have already mention'd thoſe who coin Modes of Thinking, and Operations of the Mind into real Beings: but they are like others, divided among themſelves. Some ſay, there is a *Self-Motive* Power, diſtinct from a Judging-Power; others do it in another Phraſe, and talk of *Perception*, as one Thing, *Judgment* another, *laſt Determination* differing from either, and *Will* is another; tho' many will have *Will* and *laſt Determination* to be the ſame: to theſe they give differing *Offices* and *Powers*, and then on both Sides go on to argue on them as diſtinct Beings; and I have obſerv'd that they often agree in ſaying, the Mind is paſſive and cannot act in *Perceiving* and in *Judging*;

*Judging*; and the Diſpute is only whether it can act in *Willing*, or whether *Will* is Active; Whereas in Truth, the Mind is *Active* in Perception, and Perception is as real an Action of the Mind as (what they call) *Will* is.

An Objection which comes accidentally in our way, and ſtrikes our *Ears* with its Sound, and our *Eyes* with its Form and Colour, is not perceiv'd by the Mind, without a deſign'd and voluntary Attention; nor have we any Perception of the Relation of it, which is *Judgment*, but as the Properties and Accidents of it are diſtinguiſh'd from ſome other Thing, which is the Effect of Compariſon; and will any Neceſſitarian ſay the Eye and Ear Compare? For the *Mind* of Man is wholly *Free* and *Active*, paſſive in nothing: He can *chooſe* firſt, whether he will *employ* his Eyes, Ears, and Hands in Seeing, Hearing, and Feeling for Objects, and can after that *chooſe* whether he will *attend* long enough to *perceive* the Relation they have to one another, and when he has done this, he can *chooſe* to *ſpeak* as he has ſeen and judg'd, or no.

If a Man has Occaſion to perceive any Object, tho' it be right before him, and came ſo by Chance, yet he muſt apply the Organs of his Perception, and that diligently, and again and again, in order to have a juſt Perception, and all little enough ſometimes.

Can a Man be ſaid to have PERCEIV'D Fruit who has only ſeen it at a Diſtance, and does not know 'till he has voluntarily and diligently examin'd it, but it may be colour'd Wax: is the Uſe of Spectacles, Teleſcopes, *&c.* paſſive, or was their firſt Invention ſo?

All that is meant by Perception being paſſive, is, that a Man's Mind, nor his Eyes, nor his Spectacles and Teleſcopes, can make no Alteration in an Object; if he ſees it at all, he can't help ſeeing it as it is, or as another Man ſees it, in the ſame Medium, or in the ſame Proportion of Evidence.

A Man has two Sticks put into his Hand, one five Foot, the other ſix Foot long, he looks careleſly on them being buſy'd about other Affairs, and if Affairs of Importance, ſcarce knows he has them, and does not attend to the Demand of his Opinion as to the differing Length; but when he has purpoſely and attentively look'd at them, he perceives and judges *neceſſarily*, *paſſively*, and *involuntarily* that they are unequal, and the ſix Foot Stick is the longeſt. By all which *paſſive*, *neceſſary*, and *involuntary* is meant, that the Man's Mind in perceiving them could not make either of the Sticks longer or ſhorter than it was. And on this Manner all Mankind meant, ſpoke, and underſtood one another, 'till theſe Neceſſitarians interrupted them and put a Meaning

to

to Men's Words which the Authors never thought on, nor any body but themſelves.

If theſe Neceſſitarians had perceiv'd no more Things than they had paſſively perceiv'd, I don't know whether the World would have been the worſe for them; for as to Letters and Words, they might have ſtood paſſive like Statues long enough; if they had not voluntarily exerted themſelves, they would not have had the Perception of Letters, their Uſe, and Relation to one another.

They ſay, the Paſſiveneſs of Perception is allow'd them, and indeed ſome Patrons of Liberty have admitted it, or ſo unhappily expreſs'd themſelves, that it ſeems to have been taken on both Sides as granted. This hath been alledg'd againſt me, tho' it is evident I began to ſuſpect it, and was therefore guarded: * I did not indeed much inſiſt on it, becauſe I was not willing to indulge myſelf in the Preſumption of ſuppoſing that Men

* Infallib. Hum. Judg. p. 132. But by the Manner of their treating this, it ſeems as if they did not conſider that the Diviſion of the Mind (or rather Underſtanding) is not real, any more than that of the Sphere into Meridians and Parallels, but only for the more ready conceiving it: For it is the *whole* Mind which Apprehends, the *whole* Mind which Judges, and the *whole* Mind Reſolves.

Men pretending to Philoſophy could be ſo weak to imagine the Mind was paſſive in Perception, or that they could think it was granted by every one who uſed a metaphorical way of Speaking and Writing, the more ſtrongly to inculcate this uſeful Truth: *that when a Man looks on ten Things it is not in his Power by only looking on them to make twenty of them.*

The Word Paſſion has been made to import ſuch a Paſſiveneſs, as if the Mind was a *Patient*; whereas the contrary is moſt evident: as in Anger, the Mind is reflecting on Things ſaid and done, comparing one Thing with another, and expecting an Injury is deſign'd: therefore works up the Body to expreſs it: The Hands are extended, the Countenance frowning, the Tongue endeavouring haſtily to utter it, and the Mind *inventing* ſtill more Means of ſhewing the Preception it has of the Injury. The Body is indeed truly *paſſive* and *ſuffering*,

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Page 212. A clear Diſtiction muſt be obſerved here, that the Perceiving a Thing to be what it is, and not another Thing *is neceſſary*, the Faculty of *Apprehenſion* is not produc'd by the Object, as it is *neceſſary*, that the Eye muſt ſee a Thing *Red* that is *Red*, if it ſees it at all, and can't ſee it Green, but a Man hath the Senſe of Seeing whether he ſees that Object or any other.

*ſuffering*, the Face, and almoſt the whole Frame ſwolen and red, the Members convuls'd, but the Mind is all this while *acting*. Even Natural Actions conducing to the Eaſe of the Body, are interrupted and ſtopt by the Mind. The moſt intenſe Heat of Luſt is quaſh'd thro' Sentiments of Honour; and the Preſſure of Urine, tho' with Pain, is ſtopt thro' Reflections of the Mind, that it is not decent. A Purſuit of Glory in Battle, or Revenge in a Duel, will ſuſpend the Perception or Senſe of Pain, even in Wounds. Where the Nerves and Muſcles have been divided, a Man has not attended to perceive the Hurt, 'till with Loſs of Blood his Body has fail'd. An intenſe Application of the Mind to Frights even of other Men's Dangers, hath ſuſpended a *Perception* of Pains of the Gout; and the Mind has often had Things of greater Moment to attend too than a ſhivering Ague Fit.

What are theſe, and a great many more of the like Nature, but evident Inſtances in Fact, that the Mind is wholly active, and not to be acted upon by any thing whatſoever: Even the Nerves, which are the Organs of Feeling, cannot convey Pain any more than the Eyes Colours, or the Ears Sounds, tho' they are properly touch'd if the Mind doth not attend to them.

But

But here I expect a ſtrong Objection. You ſeem to ſay, the Mind acts in every thing; and tho' when it is otherwiſe employ'd, it does ſometimes and very rarely attend to other Matters, yet we do for the moſt Part, to our great Mortification, feel bodily Pains and Miſeries; and if the Mind, which you ſeem to mean is the Man, cannot feel Pain without attending to it. It implies that a Man chuſes to feel Pain, which Experience ſhews we endeavour to avoid.

This Objection is juſt, and deſerves to be conſider'd with the utmoſt Attention; and I could wiſh we had not ſo many Inſtances to refer to in *England* for ſo complete an Anſwer to it, as I find I have.

While the Mind is in the Body, and attends to *ſee*, *hear*, and *feel*, by the Nerves and Inſtruments of Senſation, it can't make Things otherwiſe than they are; that is, it can no more make Pain Pleaſure, than it can make a Stick ſix Feet long equal to one five Feet long: But it can chuſe whether it will look for Sticks to ſee and compare; and if they are troubleſome, and give him Pain, and no Pleaſure or Profit, either preſent or to come, in doing it, he will not attend to perceive thoſe Objects nor compare them; I'm ſhock'd when I think, that when the Organs of Senſation bring no other Objects but what

what give Pain and Miſery, and no Hopes of any other to come, that a Man can put an End to perceiving any more ſuch unpleaſing Things, by cutting his own Throat. ——— This deſerves a Pauſe: But it is a Concluſion that the Mind can voluntarily eſcape from theſe diſagreeable Senſations. But whether it deſtroys not its ſelf with it, or whether it feels not as great or greater Pains after, is a Queſtion not to be diſcuſs'd here, as not relating to the preſent Argument. And why Men do not thus make their Eſcape oftner, is Fear of greater Ills, as *Shakeſpear* in his *Hamlet* has finely ſhewn.

The Conſtitution of Man is an active intelligent ſomewhat, which we agree to call *Mind*, and a *paſſive material Machine* void of Power, and inert, call'd *Body*. Theſe harmoniouſly complicated, form the Syſtem Man. Now whether this *Mind* is capable of exiſting without the *Body*, is a Queſtion of another Nature, perhaps not eaſily reſolv'd; and is what I had rather excite a Curioſity in my Reader to think on, than proceed myſelf to the Examination of here.

I can't help conſidering here a Queſtion which is often ask'd me, which is, that "you have ſhew'd the Mind to be active, "and ſay Ideas are not real, Pray what "does the Mind act on when Objects are ab-"ſent?" Here indeed we are at a full Stop,

when we come to examine into the Means by which a Man thinks, reflects, views and reviews Objects which are not preſent to his Senſes, we have not the leaſt Glimmering of Light to diſcover any thing which may be ſatisfactory to us: We know not by what Images or Mediums theſe Views and Reviews are perform'd, nor whether by any or no. In ſhort we muſt be contented to own we are wholly ignorant.

But tho' I don't know *what they are*, I know *what they are not:* They are not Effluvia of Matter flying off from Objects, nor any real, material, or ſpiritual Beings, which we can have any proper Conception of, as will appear by an Inſtance or two.

How is it we remember an abſent Perſon, or one who has been dead by a few black and white Lines of a ſmall printed Picture? To what is this compar'd? Is there another Picture hanging up in the Long Gallery of the Brain? And with what Eyes is it ſeen?

Mr. *Green* the blind Organiſt has ſome hundred *Sonata's* and other large Compoſitions of Muſick in his *Head* or in his *Memory*, *or by Heart*, 'tis much at one, we know not where they are. The Neceſſitarians will not pretend to ſay, there is a little Cherub to every Note, no nor to every *Sonata*, which ſings it in his Ears. And as to Crochets being ſtampt on his

his *Pia Matter*, they would be of no Uſe to him; becauſe, as he could never ſee, he could have no Notion of Notes. Notes are indeed Muſick painted: Muſick in itſelf is but a Sound, a Vibration of the Air, and 'tis gone: What then muſt be the Idea of a Minuet, or Jig Tune, which had never any Words ſet to it, in the Mind of an ignorant Woman, who could never write nor read, yet remembers it for many Years? Will they ſay that there are certain *Italian* Eunuchs, lock'd up in a Cheſt, to be let out at no body can tell who's Pleaſure, to ſing the Tune to her. In ſhort we are wading out of our Depth; we are conſidering a Power of which we have no Notion, nor can find proper and adequate Terms to ſpeak of: But ſomewhat it is, which acts, and that vigorouſly too, by Laws of its own, unknown to us, and directly repugnant to thoſe of Mechaniſm and the natural Laws of Motion of the material Syſtem: of which material Syſtem, the Organs thro' which we perceive are, and therefore it is the greateſt Folly to attempt at expreſſing Things we are not nor cannot be converſant in: I am uneaſy, as well as others, that our Reaſon and Underſtanding we value ourſelves ſo much upon will carry us no further, and am very covetous of Knowledge, which makes me as good a Huſband as I can of the

little I have, and to take Care I loſe it not by venturing it in Chimerical Labyrinths or deluſive Structures in the Air of my own Invention.

But my Intention being here to put an End to this Argument, and prevent any farther diſputing on it, and to enable others to do ſo as often as they are attack'd by any Neceſſitarians, I ſhall form a few ſhort Rules for that Purpoſe; and if any thing ſhould occur which has already been ſaid, I conceive there is a Neceſſity for it, and hope the Reader will excuſe it.

Remember that *Perception*, *Judgment*, and *Will* are not diſtinct real Beings, but that it is the whole Mind which judges, the whole Mind reſolves, the whole Mind determines, and the whole Mind perceives.

Idea is Perception, and the Word *Idea* imports no other than the Word *Notion*, or *Conception*; which Terms, *Notion* and *Conception*, are rather to be choſen than the Word Idea; and inſtead of talking on *Ideas*, let the Diſcourſe be on *Notions*. This is neceſſary to prevent making *Idea* ſynonimous to *Image*, which produces ſo much Abſurdity and Confuſion.

Never enter into this, or any other Argument, with a Man who talks of *Believing*, or who will in any wiſe contend for the Uſe of the

the Word *Believe.* For however ſingular or ſtrange it may appear, when firſt propoſed, yet, on a little Conſideration it will be found, that Believing is of no Uſe but to gloſs over Obſtinacy, Deſign, or Weakneſs. And this is therefore a juſt Criterion to diſtinguiſh between a mean-ſpirited circumſcrib'd Bigot; and a Man of a generous, grand, and univerſal way of Thinking and Reaſoning.

Be careful not to be drawn in to prove what you know nothing of, or what human Capacity cannot deſcribe, as the Nature (or *Subſtance*, as ſome will call it) of the Mind; for this is the very Artifice by which *Roman* Catholick Prieſts catch weak Women, by drawing them in to prove, they *believe* the *Athanaſian Creed*, on an Authority which is not to be queſtion'd, and that this is a ſufficient Proof, on which he immediately ſhews, that what he requires has as ſtrong a Proof. And thus irreſiſtibly inculcates his Doctrine of *Tranſubſtantiation.* For this is doing an Antagoniſt the Service of throwing yourſelf into Confuſion, which he will certainly take the Advantage of, and at leaſt will ſucceſsfully prove you are in an Error as well as he.

Beware of a *petit* and low Manner of Thinking and Reaſoning, at firſt, on little Particularities: Take Example by good *Connoiſſeurs* in Painting, who conſider in one general

neral View the Grand Deſign: If they find this good, and there is an Harmony in the Picture, it is worth their Pains, and they diſplay their own Knowledge in examining into the Particulars, and the Execution of the ſmaller Matters, of which the whole is compos'd: They never enquire whether a Feather in a Peacock's Tail be well painted, before they have firſt ſeen that the Bird itſelf is not impertinent to the general Deſign.

Therefore in this Caſe, view firſt the general Propoſition, and make the Queſtion ſhort, clear, and expreſſive: Is MAN *a Free Agent?* the Anſwer is No, he is a Patient, or he is acted upon, and is no Agent. Then aſk whether he is acted upon by any real Being diſtinct from himſelf within himſelf, or any without himſelf?

Here give the Antagoniſt Time, urge nothing upon him, only repeat the Queſtion, and you will find he will aim at drawing you off from the Queſtion, and varying it, by changing the Word MAN for the Word WILL, and tell you *Will* is purſuant to the *laſt Determination*, and that to *Judgment*, and that to *Perception*: Theſe are the Particularities which you have as yet nothing to do with; therefore, if you ſay you have no Buſineſs with *Will*, you will talk of that when you have agreed on the general Queſtion: You want to know if MAN

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is an Agent, or if a Patient, what it is which acts on him, you will find this mighty Argument is finish'd; for not one Word more can be said which deserves a serious Answer.

And it is the same if you consider what Authors have wrote on this Subject: You will find either one or all those three Propositions which we have already repeated, and to which no one clear and intelligible Meaning could ever be apply'd, and are therefore unworthy a serious Consideration, or they coin *Ideas*, *Motives*, *Passions*, *&c.* into real Beings, and give them the same Power they deny Man, or else Man is acted on by Objects *without*, which is talking of *Motion* and *Contact*, in direct Opposition to every Phenomenon in Nature, and the evident Laws of *Motion* and *Contact*; therefore the only proper way of answering them is such like Drollery (which by the way is referring to Fact too) as asking what Object it is which goes into the Mind, unlocks the Chest of Memory, and lets out certain *Italian* Eunuchs to move the Tongue and Organs of Voice in a Woman to sing a Jig-Tune she learn'd Ten Years ago; or what Electrical or Magnetical Effluvia are in the Pope's great Toe to draw a Man from *Scotland* to *Rome* to kiss it.

If they call on you to prove the Liberty you have of chusing or refusing to do any one Action,

Action, never trouble yourself with Logical Distinctions, Definitions, and Syllogisms, Demonstration to Sense is best, give him a Pinch of strong Snuff to clear his Head, this is a Proof you can chuse Things proper to the Occasion.

But as to arguing seriously on the Matter, it is impossible, with any Propriety of Language, if the Question is once fairly stated and inflexibly kept to in the same Words, Is MAN *a Free Agent?* and the most obstinate Antagonist is struck mute, or at least in such Confusion, that tho' he be the most pertinacious Philologist, you may give him an Hour to talk by himself before he will be able to bring out one Sentence which he can bear to repeat, or to read himself if he writes it; for he will find himself drove to the Necessity of owning, that a Man compares Ideas, Motives, *&c.* or they compare themselves; if the latter, he has made them real Beings; if the former, he gives up the Question: And this is the Reason no clear and universal Proposition ever was, or ever can be form'd of the Case: If you have a Mind to convince him, a very few Words, once in half an Hour, is enough, rather to excite Thoughts in him than to oppose. For the Pride and Vanity of conquering in an Argument ought to be despised, the Motive to a generous Mind

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is a real Benefit to the Perſon he argues with, tho' he ſhall aſcribe his Cure to his own better thinking.

Beware, above all things, of entertaining a mean and contemptible Opinion of reaſoning to *common Senſe*; for tho' Things are often found to be very different from what they ſeem to be on a vulgar and ſhallow View, as in the Inſtance we have given of the Earth's going round the Sun; yet whatever pompous Cant of Language ſome may uſe, it is *common Senſe* is the Criterion of all Philoſophical Enquiries and Concluſions, and to *that* are all Logical Arguments directed: For there is nothing true or uſeful in Philoſophy which does not appear ſo to common Senſe.

When a Man tells us Bread is Fleſh, and a Body may be entire in a thouſand Places at one and the ſame Time, or that three are equal to one, theſe Neceſſitarians join with us in ſaying it is repugnant to common Senſe, and think *that* a ſufficient Confutation. Yet theſe have what they think, a Sacred and Indiſpenſible Authority to ſupport them, with the Force of Education; and that ſuch Authority and Force of Education are juſt Excuſes if not Defences for it, muſt be allow'd by every conſiderate Man; but this Doctrine of Neceſſity, wants all manner of Support, or Foundation, or any thing which can excuſe

it, and therefore are they with more Propriety of Language to be term'd *Fanaticks*, than many innocent Enthuſiaſts. But as the Term *Fanatick* is already appropriated and given, (chiefly by ſuch as theſe) as a Nick-Name to Enthuſiaſts, whoſe Fancies are not ſo hurtful to Mankind as their own, we will ſee if we can't find ſome Name to diſtinguiſh them by. And as their Doctrine is no other than Talking and Arguing on Phantaſies, and Chimerical Imaginations, we will call them *Fancy-logiſts*, inſtead of *Philologiſts*, and their Doctrine *Fancy-logy*. For it is a Folly and Humour fitter to be expos'd in ſome Dramatick Performance than proper to be argu'd againſt by Men of Learning.

In a ſerious manner this Argument was finiſh'd long ago in the Treatiſe once or twice already mention'd. What *Hobbiſt*, Moral-Motive, or Paſſion-Neceſſitarian, as well as the Predeſtination or Divine-Preſcience, People are not anſwer'd in the following Propoſition? than which, that two and two make four, is not more immediately ſelf-evident. " We can TELL A LYE in Oppoſition to the " Judgment, and the Organs of Speech will " obey a *Reſolution* ſo to do and utter the " Words. And there is not any Defect or " other Cauſe neceſſarily inherent in Man, " nor any external Thing, Matter, or Agent,

" nor

" nor a ſuperior BEING capable of being the " Author of Nature, that by any mediate or " immediate Action or Direction, doth or " hath forcibly impell'd a Neceſſity for Man " to tell a Lye, but it is the pure and only " Effect of the Power and Choice of his " Mind, in willing and reſolving ſo to do."

And what we have been principally purſuing here, is no other than the ſame in differing Words, or the Sum and Amount of it, which is, that Man is not a Patient to any Being diſtinct from himſelf *within* himſelf, nor any *without* him; and this being as evidently true as that *we think*, or *we move*; (for there are thoſe who have deny'd theſe) it requires no Series of Philoſophical Argument to prove it, and of what Uſe then is all the common Cant on this Subject but to be laugh'd at.

But this ſummary Way of Proceeding ſpoils the Philological Craft; for this Notion of Neceſſity has ſerv'd excellently well to gratify the Pride of thoſe who delight in conquering in an Argument, by amuſing Mankind and inſulting the Underſtandings of the diffident and ſincere Enquirers after Knowledge.

I ſhall think it no Preſumption to expect the Argument is here finiſh'd: Nothing, I dare venture to ſay, can be wrote for it in a Philo-

ſophical Way, that any Man of Senſe will bear to read, becauſe here is a previous Queſtion firſt to be ſettled before the *Mechanical* Neceſſity of Human Actions can be admitted to be mention'd, and that is, *whether the Laws of Nature, commonly call'd Sir* Iſaac Newton's, *are the Laws of Nature?* Nor that I play the Authority of his great Name upon them, for theſe were known to be the Laws of Nature long before his Time, and receiv'd as ſuch; tho' he has more happily and conciſely deliver'd them, as well as more fully demonſtrated the Univerſality of them than any before him; but, as the Caſe ſtands at preſent, Sir *Iſaac* and his Diſciples are their Men; theſe are the Antagoniſts they have FIRST to anſwer, whom, when they have confuted, and eſtabliſh'd *new* Laws of Nature in direct Oppoſition to theirs, we may then give Attention to them on this Doctrine of Neceſſity; but not 'till then.

A Treatiſe proving the Neceſſity of Human Actions by *Ideas*, *Motives*, and *Paſſions*, may indeed be wrote, but this, as ſoon as we open it, we ſhall ſee whether it will be worth reading by the Pictures which will be in every Page of thoſe *powerful, intelligent Beings.*

It may perhaps be look'd on as a Deficiency that I have not made Quotations, or at leaſt referr'd to ſome Authors who have ſignaliz'd them-

themſelves in this *Imagery* and *Creation* which I droll upon, but as they have all been guilty of this, more or leſs, I did deſign to have taken no particular Notice of any one, had not the very laſt thing publiſh'd on this Subject been ſomething extraordinary in this Way: It is in two Letters, the firſt of *Saturday* laſt, the 28th of *Feb.* in the *Britiſh Journal*; and, as appears, by no mean Champion for the Doctrine of Neceſſity: He there talks of the *Prevalency* of Ideas, repeats it frequently, and ſhews how they *overcome* one another, how they *force* Will, and how they *ariſe ſpontaneouſly* (it is his own Word) in the Brain.

The whole Tenor of theſe Letters is a Deſcription of a certain *People* or *Beings*, which he calls *Ideas*, and to whom he has given as much *Power*, *Agency*, *Intelligence*, and *Choice*, as ever any Advocate for Liberty aſcrib'd to Men. It ſeems to me, and I am apt to think will, after this, appear to others exactly like the Romantick Hiſtory of the *Lilliputians*, bating that the Author has not been ſo kind as to give us their Size, Figure, manner of Wreſtling and Fighting with one another when at War, and their dancing in Concert when at Peace, as *Lemuel Gulliver* has done.

But my Deſign is not to ſingle out this Letter more than any other, to turn it into Ridicule. But as it is the laſt which has appear'd, and

and is therefore freſheſt in my Mind, and came to Hand juſt as I was concluding this Tract. For I ſeriouſly think, the Gentleman has ſaid as much as ever was ſaid on that ſide of the Queſtion in the ſhort Compaſs he had to write in. And I can't help flattering myſelf, that when the Author reviews it with the Light I have given him, himſelf will ſee, (whether he will own it, is another Queſtion) that this, as well as others of the ſame Nature, is as much a Piece of Drollery, tho' wrote ſeriouſly, as any thing I have here wrote deſignedly to droll on it.

For, it is not on a ſlight and tranſitory View of the Caſe, that I have drawn theſe Concluſions, but after peruſing whatever has been recommended to me on the Subject, and converſing with many Advocates of it, and ſome greater, and much more able to defend it, if it could have been defended, than any ever yet appear'd in Print. Nevertheleſs, I can't help concluding, that the Reception it has met with in the World is owing to a *petit* Manner of thinking, and an effeminate and volatile Lightneſs of Mind, which takes up with Novelties too haſtily, and attends not long enough to obſerve the Diſtinction of Things and their Relation to one another. For did Men but preſerve a manly Fortitude in ſtanding to the Determination of univerſal com-

common Senſe, no ſuch groundleſs Abſurdity in the Nature of Things, nor ſo detrimental a Notion to Society could have Place in a human Mind.

*Thus have I compleated what I had to ſay on this Head, and ſhall leave the Application to others, whoſe more immediate Buſineſs it is to inculcate Morality among Mankind. For notwithſtanding this Doctrine does not contain any thing which is practicable, ſo far as to ſuppoſe any Man weak enough to imagine, that Neceſſitarians may have a View to abrogate all Moral Laws, (tho' it has, I confeſs, a Tendency very like this.) For,* if Men are not the Authors of their own Actions, *the Conſequence is,* that it muſt be unjuſt to puniſh Malefactors. *[I ſay it is true this is not practicable, for Men will have Satisfaction for Injuries; yet it may in a great Meaſure debauch Men's Minds and make them negligent of their Actions, therefore it ought to be oppoſed by all Lovers of the Good of human Society: Such, Divines and Teachers of religious Duties* ſhould *be: The Foundation is here laid for them, and they ought to carry on the Ridicule, and bring theſe* Fancy-logiſts *and their Doctrine into Contempt, by rendering it as indeed it is, unworthy the ſerious Thoughts of Men of Senſe, and then Pride will preſerve them from being corrupted by it.*

*There*

*There was a very commendable Deſign on foot the Beginning of this Winter, of ſetting up a Lecture to improve Rational Morality and Religion, Application being made to me to aſſiſt with ſome Materials proper to that Purpoſe: It gave Riſe to the foregoing Diſcourſe on Neceſſity, as alſo to a Collection of ſome farther Hints for them to proceed on, of Things which I conceiv'd might not occur ſo readily to other People: I never delight in ſpinning out Things to great Lengths, nor in varying other Men's Thoughts by way of Comment, or ſetting them in a new Light, my Ambition is to endeavour to ſtrike out ſomething new aud originally my own, and rather delineate Work for others to finiſh, than proceed to ſay all which can be ſaid on a Subject myſelf; and for this Purpoſe I ſhall here add the following Sketches as Topicks for thoſe to conſider who may reaſſume at a proper Time that laudable Undertaking.*

1. The Firſt and Principal is to preſerve the PEACE and ORDER of the Society, or Nation in which we live; therefore the utmoſt Care muſt be taken not to diſturb the Tranquillity of Men's Minds by raſh, abrupt, and unſeaſonable Expreſſions againſt the Way they were educated in: Beſides, it would be impolitick as well as immoral to uſe indecent Reflections on the Religion of our Country, for

for it would frighten People from attending to thoſe Truths which by Care and Moderation might be inſinuated to them.

2. As it will be often proper to conſider Mankind in the State of Nature, Care muſt be taken to avoid two common Errors; one is, that inſtead of viewing rational *Men* of ſome Age, and conſequently Experience with the *Appetites* which produce *Paſſions*, and *Reaſon* which produces *Reflection*; many think of nothing but Children of a Year or two old, or Idiots. The other Error is a ridiculous Conceit of the *Hobbiſts*, that the State of Nature is the State of War, and they imagine only *Men* of the Male Kind fighting with one another. Whereas the contrary is moſt evident, for we find Mankind, Male and Female, and the moſt ardent Appetites will then plainly appear to be a Fondneſs for their Women, and a Tenderneſs for their Offspring; and this is even common to them with ſome Brutes, and therefore the *true State of Nature*. From hence ariſe benign Diſpoſitions, ſoftneſs of Temper, and Friendſhips; theſe being more pleaſant and ſafe than Quarrelling and Fighting, they naturally improve and proſecute them, taking Care not to be diſturb'd in their Enjoyments. War may indeed ariſe to defend and ſecure theſe Enjoyments, but Men are naturally rather Good than Evil:

And this is not only evident from the Care of Self-preſervation, and alſo that Pleaſure and Eaſe are more naturally choſen than Pain and Trouble, but it is alſo hiſtorically true: And Hiſtories of Voyages and Travels to remote Parts, where the Names of neither Jews, Chriſtians, Mahometans, or any polite Nation were ever heard, will furniſh Inſtances enough of this.

3. Morality is a Syſtem of Politicks, ariſing from the moſt ſimple and natural Senſations of *Pleaſure* and *Pain*, which leads us to chooſe what conduces moſt to our own, and alſo to our Neighbour's Pleaſure, becauſe our own can't be compleat nor ſecure without our Neighbour's.

Morality is diſtinct from Religion, and therefore we may admit what ſome inſiſt very ſtrongly on, that a prudent Man, by ſtudying only his own Pleaſure in Society may be ſtrictly Moral, tho' he never concerns himſelf to think at all on the Being of God. Nevertheleſs, it is impoſſible for a Man to have thus much Reflection and not fall naturally into the Notion or rather Evidence of the Being of a wiſe and perfect Author of Nature, who hath Intelligence and Agency.

4. The natural Notion which Men have of God is, that he is good, wiſe, and moral in the

the higheſt Perfection, according to Men's common Notions of Goodneſs and Morality.

Therefore, to teach any thing of GOD, which calls his Morality in Queſtion, is inculcating, by the moſt illuſtrious Example, the Mind of Man can contemplate, the moſt dangerous Immorality. To aſcribe Actions to GOD which among Men are *vicious*, *barbarous*, *unjuſt*, and *fooliſh*, and ſuch as a wiſe and good Man durſt not do; is ſullying the brighteſt Image of Goodneſs Men have for their Pattern; and if once they are taught GOD is immoral, who can Man imitate better or ſafer than the Great Author of his Being?

Take Notice here of ſome of thoſe flagrant Allegations againſt GOD, of his tempting Men to evil Actions, his hardening a Man's Heart, and then puniſhing him for being Hard-hearted, hating Men before they are born, ordering a Nation to be deſtroy'd three or four hundred Years after their Fore-fathers had committed the Fault. But theſe Things need not be literally quoted and told, only the Immorality thereby inculcated, is to be condemn'd, and the Detriment of ſuch Examples and Impiety thereof to be ſhew'd. *N. B.* Hint here at a Remedy for this, by obſerving that the Word uſed frequently in Scripture on theſe Occaſions, which is always tranſlated LORD, without any Diſtinction

from another Word, which the *Hebrews* for the moſt part uſe to diſtinguiſh the *moſt high* GOD by; if the Clergy, who are Tranſlators, would give us a differing Word for this, as it is differing in the Original, they might ingeniouſly enough evade the ſhocking Conſequences uſually drawn from hence: Let it be taken for a *ſubordinate* or *Guardian Angel*, or any thing, rather than ſuch Abſurdities and Immoralities ſhould be taught of GOD. This is worſe than the Doctrine of Neceſſity, becauſe it may, and is drawn into Practice, and wicked Schemes are deviſed, and Laws made from it.

5. Lying, or ſaying Things falſe in Fact, and contrary to univerſal common Senſe, to be held in the greateſt Deteſtation: GOD has given us Reaſon and common Senſe to ſee Truth from Error, and expects the Uſe of it: Here ſtrongly urge the *Univerſality* of *Reaſon* and its Force, in reſiſting an Untruth by the Name *Conſcience*, and that if a Man muſt anſwer for any thing at all, he muſt, for ſaying Things are otherwiſe than himſelf and all Mankind ſee them to be. To ſay Things are Myſteries which all Mankind ſee the Truth or Falſity of, is going on in a *Series* of *Lyes*: to affirm a Body may be in a thouſand Places at one and the ſame Time, or that Thirty is equal to Ten, is telling a Lye; and ſaying

theſe

theſe are *Miſteries* which Man cannot nor ought not to dive into, is as groſs a Lye as the firſt; for every Man's *common Senſe* and *Conſcience* doth involuntarily bear Witneſs of the Falſity.

Here is Room largely to ſhew how wiſely and perfectly God has made Man, that there is no Duty required of him either in Knowledge or Practice, either by Nature, or which one wiſe Man may require of another, but that he has Faculties to ſee and Power to Perform.

6. Giving Rewards for Opinions and Matters of Faith, tho' Men live diſſolute Lives, is directly teaching them Vice: For ſhewing them how they may compound for Crimes, is ſubſtituting ſomething in the Room of Vertue and Morality, and rendering them uſeleſs. This claſhes ſo with future Puniſhments for Sins, that it entirely deſtroys the End for which future Rewards and Puniſhments ſhould be taught. If Hell is given at all, it ſhould be for Vices and Crimes by which human Nature is degenerated, or as are detrimental to Society.

Men can never be ſincerely honeſt where theſe Things are imbib'd. Here is no univerſal Syſtem of Morality whch by its uniform Conſiſtency gives Pleaſure to the Mind, and renders Vertue amiable, but variable

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Schemes different in every different Place, and variable as the Paſſions and Intereſts of ſuch Teachers vary.

7. The Notion of the Immortality of the Soul has been found at all Times, and in all Parts of the World is deduc'd from pure, natural, and inartificial Reflections and Obſervations, the future Rewards and Puniſhments deduced from hence, are Infelicities which muſt attend here and hereafter the Degeneracy of the human Mind from REASON to *Brutal Paſſions:* This is harmoniouſly conſonant to natural Morality, and to the Perfections Men ſee in the Author of Nature, and leads to the Imitation of them.

The Being of GOD, the Immortality of the Soul, future Rewards and Puniſhments, as well as Morality, are all deduc'd from Nature, and Men are alſo naturally endow'd with *Reaſon*, which by the Names *Conſcience* and *Common Senſe* it appears they are thereby able to judge of the Diſtinction and Relation of Things, and to diſcern Truth from Error. From hence a popular Queſtion may be expected to be anſwer'd: *Is there any Neceſſity for an extraordinary Revelation?*

I would have no more direct Anſwer return'd than this. The Foundation of all Religion and Morality is thus reveal'd, and the divine Light of Reaſon is the conſtant Dictator and Witneſs

Witneſs of it. But beſides this, we are to conſider, that Men in common, cannot reaſon with one another as Philoſophers do. When Men have a Syſtem of Religion offer'd to them, they can indeed judge if it is agreeable to this univerſal Revelation, but there is a Neceſſity for a regular Syſtem of Religion, in order to make it practical. There muſt be proper Times and Seaſons, and Methods, for the Exerciſe thereof: And it is of great Uſe in reducing the irregular Tempers of Men, and cementing civil Society. Beſides, future Rewards and Puniſhments have their Weight with the generality of Men. To this indiſpenſible Uſe of Religion, add the natural Tendency of Mankind, which is ſo ſtrong, and ariſes from the firſt Reflections which Perſons make even in a State of Nature without either the Inſtruction of Philoſophers or Commands of Prieſts, and it will be found, that admitting (for Argument ſake) it could be thought for the Benefit of Mankind that they ſhould be without Religion, it would be found impracticable, and there would be no Poſſibility of keeping them out of Natural Religion; therefore theſe half-learn'd would-be-Philoſophers, with their fanciful anti-religious Schemes will appear to be not only wicked, but *ignorant*, having no Perception of the Reaſon

Reaſon of Things, no Knowledge of human Nature, nor any View to the good of Society.

Among thoſe who are bigotted againſt Religion, we have ſeen ſome, who, to ſupport their Aſſertions, that *natural* as well as *reveal'd* Religion is Artifice and Prieſt-craft, have taken no little Pains to ſearch after the Philoſopher or Authority which firſt taught the Immortality of the Soul. But did ever the moſt confin'd Enthuſiaſt in Religion run into a more mean and narrow manner of thinking? Is it not apparent that not one of the eſtabliſh'd Syſtems of reveal'd Religion ever taught it? The Chriſtian depends on the Reſurrection of the Body; ſo doth the Mahometan. In Chriſt's Time, among the Jews, who had receiv'd the *Grecian* Philoſophy, there were three Sects, two of which held it as Matter of Speculation and Philoſophy; the *Phariſees*, who were Stoicks, and the *Eſſenes*, who were Pythagoricks or Italick's, the *Sadducees* were Epicureans, and deny'd it. Nor was this at all againſt their Religion, for neither did *Moſes* nor any of his Followers teach future Rewards and Puniſhments, but temporal Evils to thoſe who diſobey'd the Command, and to their Poſterity, but nothing in another Life; and as to Philoſophers introducing it, tho' it is true many in *Greece* and other Places held it, and taught it as well as *Epicurus* and

others

others did the contrary. Yet this is little to the Purpoſe; and it is indeed trifling to mention it; for what is this to its being found in the World before thoſe Philoſophers Time? or how came it in *America*, in the remoteſt Parts of *India*, among the naked and illiterate *Indians* and Negroes in a moſt remarkable manner in *Guinea?* on the large Iſland of *Madagaſcar*, and others? But one of our *Engliſh* Dramatick Poets has prov'd a better natural Philoſopher, (at leaſt in this Point) and in a moſt beautiful Manner ſhew'd the Original of it. And in the following Lines we ſee the Reaſon why all Men, not biaſs'd by artificial Learning, who think and reflect deliberately on Death, can't help thinking in ſuch a Manner, nor forming ſome ſuch like Concluſions as *Shakeſpear* has made *Hamlet*.

——————————— to die to ſleep,
No more; and by a *Sleep* to ſay we end
The Heart-Ach, and the thouſand natural Shocks
That Fleſh is Heir to: 'Tis a *Conſummation*
Devoutly to be wiſh'd. To die, to ſleep: ——
To SLEEP, perchance to DREAM! ay, THERE's the Rub
For in THAT *Sleep* of Death, what *Dreams* may come
When we have ſhufl'd off this mortal Coil
Muſt give us Pauſe. There's the Reſpect
That makes Calamity of ſo long Life:
For who would bear the Whips and Scorns of Time,
Th' Oppreſſor's Wrongs, the proud Man's Contumely.

——— ——— ——— ———who would Fardels bear,
To groan and ſweat under a weary Life?
But that the Dread of ſomething *after* Death,
The undiſcover'd Country, from whoſe Bourn
No Traveller returns, puzzles the Will,
And makes us rather bear thoſe Ills we have,
Than fly to others that we know not of,

It has been objected to me that *Shakeſpear* was a Chriſtian, and therefore byaſs'd; but I reply, this is a feign'd Character, in which he cannot be conſider'd as ſuch, for if we did not know the Author, its Date and Place, it would be taken for ſomething diametrically oppoſite to Chriſtianity: In the firſt four Lines he is talking of *ending the Heart-Ach*, and a *Conſummation* or being perfectly finiſh'd. This is very remote from any reveal'd Religion or Philoſophy, except the *Epicurean*: Then, in the laſt four Lines, an *undiſcover'd Country* —— *puzzles the Will* —— *bear thoſe Ills we know, rather than thoſe we know not of.* He ſays, *no Traveller returns*, when as Chriſtianity is built on Chriſt's having return'd, and alſo others. Beſides, here is no talking of Heaven or Hell, no nor ſo much as an Aſſurance of Futurity, which a Chriſtian durſt not doubt of. I ſay, therefore, here is a true Picture of Man in the State of Nature. By the State of Nature I mean a Man untaught,

taught, and therefore not determin'd by the Artifices of Philoſophers, nor Authority of Prieſts. And tho' perhaps not exactly on this Manner, yet ſomething very like it, ever was, and ever will be the Thoughts of thoſe who ſee Men *Die* and *Dream*, and *Sleep*, and who give themſelves Time deliberately to reflect on it, which will be the Caſe as often as Men are apprehenſive of Death, or are going to undertake an Affair which may put an End to their Being.

I hope none will pretend to think I bring this as a philoſophical Proof of the Immortality of the Soul, or that I do not know there are Objections to be made to it, but I bring it to prove, that it is a natural and univerſal Notion, and ariſes from ſuch a natural Manner of thinking: To this we add, that Men in all Parts of the World do ſuppoſe that ſome of their Dreams are ſignificant of Things to come: We indeed find, that from hence have aroſe a thouſand Superſtitions; as of Spirits, Ghoſts, *&c.* the moſt of which are ridiculous enough, and the Effect of Weakneſs of Underſtanding, and want of more mature thinking. This of Immortality alſo varies as to the *Manner* of its Exiſtence: ſome, and that a great Part of the World, have been for tranſferring the Soul to other Bodies; others ſay, it lives diveſted of Body; then alſo they

differ as to its Place of Reſidence; but whatever they differ in, or whatever Abſurdities they run into, which I allow to be many, as to the *Manner*, yet Mankind ever did, and do ſtill agree in the general Notion of a future Exiſtence.

Philoſophers, who argue againſt it, can never clear themſelves of the Suſpicion of it; it will ſecretly affect their Minds, becauſe *Voluntary Motion* can never be reconcil'd to the Laws of Matter: By the Unlearn'd it will be taken for granted; by thoſe who enquire moſt impartially and univerſally into Nature, it will appear in the higheſt Degree of Probability; therefore, all Mankind ever were, and ever will be affected by it; and their Conduct and Actions will for the moſt Part be thereby influenced, though ſome Men's much more than others, and the ſame Man's not always alike. This is enough for my Purpoſe, or for any one's, who looks only into Man for the Nature of Man. We muſt take Things as they *really are*, and as we find them, and not on the imaginary Schemes of thoſe who lay down firſt ſome Novel, Conceit, as an Hypotheſis, and then invent and ſtrain Circumſtances to make them agreeable to it.

But as great an Advocate as I am for Religion, yet am I declared Enemy to Prieſt-Craft, becauſe it is a Political Tyranny in di-

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rect Oppoſition to the Foundation on which all Religion or Morality is built, which is conſiſtent with the Honour and Attributes of God, and the Good and Happineſs of Human Society. Nor is the preſent Controverſy in which the Clergy are the Defendants, any more the Cauſe of Religion than of the Mathematicks; it is as much a Political Diſpute as that between the *Craftſman* and the *London-Journal*, and is a Trial of Skill whether the Clergy ſhall continue a Power to diſturb the Peace of *Great Britain*.

That it is not the Cauſe of Truth is moſt evident; for by what Mean-ſpiritedneſs I know not, but Men in our Time have been call'd to Account, and ſome ruin'd, for condemning as falſe, or turning into Ridicule a Thing which the firſt Centuries of Chriſtianity never ſaw; and tho' it bears a Name, yet is the Author unknown; was ever diſputed among Chriſtians; a Reproach to the Profeſſors of it among the Heathen; and ſo ſelf-evidently falſe, that the very Proſecutors themſelves durſt not affirm the Truth of it; Were the Queſtion put in a ſolemn and diſtinct Manner to them, and a direct Anſwer demanded: And I would expreſs the Queſtion in as clear a Manner as ſaying, Are Thirty no more than Ten? or a Daughter as old as her Mother? And let me ſee the Man

that

that has any Value for his Credit and Underſtanding, ſtand forth in the midſt of a Court of Judicature, look me ſtedfaſtly in the Face, and tell me the Dictates of his own Conſcience, in one Affirmative or Negative Monoſyllable, as he will anſwer it to Mankind now, or to God hereafter: And whether or no it is not in his Power to diſtinguiſh the Truth or Falſity of the Propoſition.

Is this then any thing elſe but the Prieſts *Political Barometer*, to meaſure the Height of their Power with the Laity, that they may thereby find the Capacities of Mankind, and judge whether they are capable of being impos'd on, in any other Caſe; for if they ſee Men in Power ſo much their Slaves as to run all Hazards, whether with Law or without, to puniſh any Man who ſhall oppoſe their Trial of Skill, they are then ſure, that with a very little Artifice, the ſame Men may be brought to enforce another Abſurdity, as Time, and their Intereſt and Ambition ſhall require. For, by the ſame Reaſon that they puniſh Men for denying three and one to be equal, by the ſame Reaſon may they puniſh Men for denying two and five to be equal: That is, by the ſame Stupidity they find in Mankind to fight for them, and puniſh Men for queſtioning the above-hinted Abſurdity, by the ſame Stupidity will they be ſure of

Succeſs

Succeſs in inculcating the *Divine Right of Prieſts and Kings*, *Paſſive-Obedience*, or any other Thing which they think neceſſary: And ſo long as they meet with Magiſtrates ſlaviſh enough to do this for them, ſo long will it be in their Power to raiſe the Mob upon thoſe very Magiſtrates and Government whenever they have a Mind to it: And I appeal to every Man's Knowledge if this was not the very Caſe in *Great Britain* too lately, either to need or bear a Relation.

Therefore I conclude, that this Propoſition to which they pretend to give a Sanction, is no other than the Oath of Allegiance from the Laity to their Sovereign Lords and Maſters the Clergy, which whoſoever will be enſlaved before all Things, he muſt take.

We have no King-Craft in *Great Britain*; where this is indeed, there may be ſome Occaſion for Prieſt-Craft to delude the People into Obedience to it; and they muſt in Return be aſſiſted in their Ambition by the Secular Power; and one Tyranny is neceſſary to ſupport the other; but we are got over this in our Civil Government; and is it not then highly juſtifiable for us, who are truly ſenſible of the Happineſs of ſuch a Conſtitution, to be jealous of any thing which may hurt it; and this is not poſſible, but from the Wiles of artful Politicians, who may play the Cler-

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gy off, and raiſe the Mob to the Deſtruction of it. And that this was not effectually done but ſeventeen Years ago, and we Slaves, or voluntarily Exiles, is more owing to Chance, or rather to Providence, than any thing elſe. And therefore, to ſpeak OUT, in plain *Engliſh*, as every true *Briton* ought, it is *Sacheverel*, and the Cant of *High-Church* is the Caſe: That is the dangerous Power and Pride of the Clergy we would have abated. And what Uſe there is for them, either to be in Reality, or to imagine themſelves of ſuch Weight, is not very reconcileable to the Continuance of our preſent happy Circumſtances: Nor how ſuch a formidable Body, as they endeavour to be, (by arbitrarily ſilencing all that does not pleaſe them) is conſiſtent with the Benefit of either Prince or Subject, or with the whole or any Part of our *Conſtitution*, is not eaſy to be prov'd.

The People in general would reaſon themſelves out of their Power, were they not interrupted in improving the Uſe of their Reaſon, which GOD has given them for thoſe very Purpoſes. For Truth Univerſal, Genuine Truth will clear itſelf, and enforce its ſelf, were not Men hinder'd by Violence from ſeeing and declaring it. There's no Want of Laws againſt the Clergy, not ſo much as Repealing old ones made in their Fa-

Favour. On the contrary, we want ſuch like Men as they would pretend themſelves to be; that is, *Miniſters* of true Religion and Morality. For, does any one think, that becauſe in what follows they will find the Foundation on which all Laws and Politicks ſhould be built, and the Criterion by which they are to be try'd: That it is to be imagin'd a Nation can be govern'd without particular Laws and Statutes, and alſo Magiſtrates to put them in Practice: So alſo in Religion, the Foundation on which all true Religion is built, will be there found, and the Criterion, by which every thing which is taught, under the Name of Religion, muſt be try'd. But this doth not exclude the Uſefulneſs of a Practical Syſtem of Religion, and of a Miniſtry to inſtruct Men in it. But we want them not for Miniſters of State, and for Lords and Maſters, let them teach us as a Tutor does his Pupils, or as a Parent his Children, not as an Inquiſitor his Penitents, or a Creolean his Negroes, who keeps them ignorant, as the beſt Aſſurance of their remaining Slaves.

I think we may juſtly ſuppoſe there are not leſs in this Kingdom than three hundred thouſand People, who, take them one with another, have Learning enough to match in an Argument the Clergy, take them alſo one

with another, and who are as well acquainted with Religion, as alſo with Moral and Natural Philoſophy as themſelves. This Computation will not appear too large, if we conſider our Nobility and numerous Gentry, our eminent Phyſicians, and the Branches of Phyſick, Apothecaries and Surgeons, alſo the Lawyers and their Branches, Sollicitors and and Clerks, the vaſt Number of wealthy Merchants and Tradeſmen, not only in *London* but in many other populous Cities and Mercantile Towns, with their Manner of Education to good Literature, and their diſtinguiſhing themſelves by their good Underſtandings: To theſe we muſt add many excellent Mathematicians, and the prodigious Improvement of late Years in *that* particular Branch of Learning, not a little owing to thoſe conſtant Courſes of Experimental Philoſophy, which render the moſt uſeful Knowledge familiar to us. We muſt alſo in a particular Manner remember, that there is ſcarce a Book wrote in ancient or modern Foreign Languages, which contains any valuable Learning or Hiſtory, but is tranſlated into *Engliſh*, by which our Women become learned; nor can our Servants be ſaid to be ignorant, who read and write well, and moſt of them underſtand common Arithmetick. Are theſe People to be taught by Prieſts, as they

they would teach *Hottentots*, or as the Caſe was in *England* five hundred or a thouſand Years ago, when the Clergy themſelves were not ſo learn'd as we have now nine Millions of People in the Kingdom of *Great Britain*, when half the Clergy could ſcarce read; and many of them not at all. It was in thoſe dark Ages, before the Invention of Printing, that theſe abſurd Doctrines were taught, which they would now enforce in this Age of Learning. From hence it is that the Difference with the Clergy is not a Point of Religion, as between a Diſſenter and Churchman, or either of them, and a *Roman* Catholick, but a political Diſpute, or rather Charge againſt them for Uſurpation in Matter of Civil Right and Liberty; and therefore, in Converſation among Gentlemen, there is no ſuch Diſpute as above, or as in doubtful Topicks of Philoſophy; but a Teſt to try a Fool from a Man of Senſe; for one who can be ſlaviſh enough to adhere to the common Abſurdities, muſt be mean-ſpirited, and alſo circumſcrib'd in his Underſtanding to a narrow Compaſs; for an Abſurdity as groſs as two and two make five, can be no Subject of Diſpute among Men of Senſe. A Man muſt be puſillanimous enough to be ſilenced at once by Authority, or declare at once the Truth, as it appears to univerſal common Senſe.

Therefore are theſe Things never argu'd, but throw'd out ſometimes as a Criterion to ſound the Depth of a Man's Underſtanding who is a Stranger: And this not among Rakes, *Hobbiſts*, and Latitudinarians, as the Clergy would as ignorantly as falſly intimate, but it is to be found principally among the moſt valuable, virtuous, and learned People, and therefore it cannot be expected Gentlemen will ſerve the Clergy long in publick with what they are aſham'd to own in Converſation, becauſe it calls their Honeſty and Underſtanding in Queſtion.

This is the real and well-known State of the Caſe, and therefore it would conduce to the Intereſt and Honour of the Clergy to think in Time of being a little more conſiſtent to *Britiſh Liberties* and *Britiſh Underſtandings* than they have hitherto been, leſt they bring that Scandal and Detriment to the beſt conſtituted Church in the World, which thoſe whom they falſly imagine are their Enemies would be loath to ſee; for we would have them go on to inſtruct, tho' not to enſlave; but if they are in haſte to bring Things to a Criſis, their own Way, the taking up a few more Perſons for Speculative Matters would contribute very much to it, tho' nothing would conduce more than three ſuch Sermons in a Year as Mr. *Betty*'s, one at each Uni-

Univerſity, and one in the City of *London*. This would do their Buſineſs more effectually than twenty Treatiſes againſt the Miracles publiſh'd every Year.

There is a Treatiſe lately publiſh'd, which the Title Page tells us is AGAINST thoſe who ſay *Reaſon is a ſufficient Guide in Matters of Religion without Revelation*. One would think this was not calculated for the Meridian of *London*, nor what End can be expected from it, who it is deſign'd for, nor where the Policy lies of themſelves keeping up a Debate on this Queſtion, is what I cannot diſcern.

They ſay there is no perfect Syſtem of *Natural Religion*; and Religion being Supernatural, REASON, which conſiders only natural Things, can be no Guide to it. Now this indeed happens to be true of Religion, as they teach it with their own Political Additions, and the *Divine Light of* REASON which GOD has given Man to guide him, can be no *Guide* to ſuch Religion; which is juſt ſaying it is *Unnatural* and *Unreaſonable*.

But Religion, which is founded on the natural Evidences we have of a *wiſe*, *perfect*, and *juſt* GOD, of the Immortality of the Soul, (and future Felicities and Infelicities the Conſequence thereof) and on all Morality and Virtue conducing to the Peace, Honour, and Happineſs of Man in Society; is found in

NATURE;

NATURE; and REASON is a SUFFICIENT Guide to it.

As a farther Demonſtration of this, I ſhall here publiſh the following *Rational Principles*, whether or no this is a perfect Syſtem of Natural Religion, and Natural Logick, (or rather whether it will not lead us to a perfect one) I ſhall leave others to determine; but this I think I may venture to ſay, that it contains the *Elements* of Religion as well as of Morals and Politicks; and the CRITERIONS by which they are to be try'd; reduc'd to plain, natural, ſelf-evident Propoſitions, which are ſo irreſiſtable and univerſal as to admit of no diſputing. And I take all Opportunities of publiſhing this, finding the Uſefulneſs of it as well to ſhew that Religion is not in itſelf againſt Nature nor againſt Reaſon; as alſo, that altho' *Elements* and *Principles* are not practical *Schemes* and neceſſary *Forms*, yet theſe *Schemes* and *Forms* contain much of the Paſſions and Intereſts of the Introducers, to the Scandal of Religion and even of Humanity; therefore it is neceſſary to have ſomething to try thoſe *Schemes* and *Forms* by; and Man is not ſo imperfectly made as to be without a proper *Guide* to whatſoever is convenient for him to know or do.

*Rational*

# * *Rational Principles.*

I. REASON is the diſtinguiſhing Excellency, Dignity, and Beauty of Mankind.

II. There is no other Uſe of *Reaſon* than to judge of *Good* and *Bad*, *Juſtice* and *Injuſtice*, *Wiſdom* and *Folly*, and the like; that a Man may thereby attain *Knowledge* to diſtinguiſh *Truth* from *Error*, and to determine his Actions accordingly.

III. This *Reaſon* is known to us alſo by the Names of *Judgment*, *Light of Nature*, *Conſcience*, and *Common Senſe*; only varying its Name according to its different Uſes and Appearances, but is one and the ſame Thing.

IV. The *Underſtanding* of Mankind conſiſts of *Apprehenſion*, otherwiſe call'd *Perception*;

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* *Infallibility of Human Judgment*, p. 83.

*tion*; *Judgment* and *Will*, otherwiſe call'd *Reſolution.*

The *Errors of Human Underſtanding* are in the *Appreheuſion*, by a careleſs Injuſtice before they are brought to the *Judgment*; or in the *Will*, in inequitably chuſing and reſolving on Things without the *Judgment*, or contrary to it.

V. The *Judgment* of Man is an involuntary Faculty, acted upon by Objects, and determines without any Conſent of the *Will*; like a Mirrour, which gives a true Image of every thing that can be brought to it.

And according to the Certainty or Uncertainty of any Matter, the *Judgment* determines it to be more or leſs doubtful, or true, or falſe.

VI. If there is not ſufficient Certainty, or ſome Matter of Fact, to demonſtrate Something clearly to the *Judgment*, no Authority or Power whatſoever can force or perſuade it to determine whether it be Good or Bad: But if it is brought to View, a true Judgment is unavoidable.

VII. *Reaſon* is not only a competent and infallible Judge, but the only Teſt to which all Authorities muſt ſubmit to be try'd, before we can know ourſelves, or prove to others, whether they are *Good* or *Bad.*

VIII.

VIII. Whatſoever is *Juſt*, *Wiſe*, *True*, and *Good*, hath no Occaſion to Fear a Trial by *Reaſon*, or to appeal from it to *Authority*.

IX. *Believing* is an Aſſent of the *Judgment*. Therefore, where the Judgment hath not determin'd or aſſented to ſomething ſeen by the Apprehenſion, pretending to believe is a bare Affirmation and Act of the *Will* only, which is no other than ignorant or wicked Lying.

X. A Voice in Thunder from the Clouds, nor any Prodigy or Miracle whatſoever, can alter or efface the Notions of *Juſtice* and *Wiſdom* in the Minds of Men; it may prevent the Uſe and Benefit of them, but cannot hinder their Judgment from determining whether what they ſee and know is *Juſt* and *Wiſe*, *True* and *Good*, tho' it may terrify them to Silence and Lying.

For the Notions of *Juſtice* and *Injuſtice*, *Wiſdom* and *Folly*, are after the ſame Manner imprinted on the Mind, as the Notions of Colours; full as early, are equally unalterable, and as truly and properly apply'd.

XI. *Religion* and *Knowledge* is not confin'd to any Perſons who have particular Faculties of perceiving, judging, and improving thereby: What is uſeful is for general Benefit and Inſtruction.

XII. Things deſign'd for common *Belief*, muſt have Evidences fitted to common *Reaſon* and *Senſe*.

XIII. The Notions of *Juſtice* and *Wiſdom* are prior to the Notion of the *Being of* God.

The Knowledge of the *Being of* God is the Effect of natural Reaſoning on Things obvious to our Senſes, diſcovering the World and Things contain'd in it, to be the Production of ſome one *Juſt*, *Wiſe*, *Powerful*, and *Perfect Being* or *Agent*; and to this irreſiſtible Conception or Idea we give the Name of God.

XIV. The Notion of the *Immortality of the Soul* ariſes from obſerving the great Capacity the Mind of Man diſcovers, and ſtrives to exert in the Invention of Writing, Speaking, and Machines to act with, beyond the natural Limits of the Body; the Difference of the Operations of Men and Brutes, tho' their Organs and Means are the ſame, the Efforts of the Deaf and Dumb in Reaſoning, and explaining their Reaſonings, tho' they have a Senſe leſs than ſome Brutes, the Pre-ſcience in Dreams, and other like inorganical Ways of Perception, and the Affinity of the common Ways of receiving Knowledge with thoſe uncommon, the Difference there is in the Effects produced by Language written or ſpoken, conveying Knowledge of Things, at a Diſtance, without Contract to the Taught, but none to the Untaught, though their Senſes are equally perfect and alike exerted; the beginning Motion within ourſelves, without any external Touch to excite it, ſhewing thereby Perception *from Matter*, and Action *to it*, without touching it, diſcovering itſelf thus to be a conſcious, perceiving, acting Spirit, or living Perſonality, operating without the Body, to Fore-knowledge, when its Organs are at Reſt

Reſt and uſeleſs, capable of diſtinct Exiſtence from it, not liable to the Accidents thereof, or attackable by any Elementary Force, or tangible by any conceivable Matter: And tho' it may be puniſh'd by being depriv'd of greater Felicities, and forc'd into leſſer; yet (as the Beings likely to puniſh it are not periſhable by it) Annihilation can be no reaſonable Puniſhment: We have an evident Deficiency of a Senſe or Senſes to perceive what the Eſſence of it is, and its Manner of operating and exiſting at preſent, and in Futurity; but how it can be Mortal is not conceivable, from whence the Notion of this Mind's being an IMMORTAL SPIRIT becomes *Irreſiſtible*.

XV. The Notion of a Providence is produc'd by obſerving real Matters of Fact, and Tranſactions of an interpoſing and preventing Power, which are not accounted for by common Conſequences, Chance, or any natural Cauſes.

XVI. All *Religion* which hinders the Uſe of *Reaſon*, deſtroys alſo the Uſe of the Notions of *Juſtice* and *Wiſdom* in the Mind of Man, which is the FOUNDATION on which the Knowledge of GOD and his Providence, and the *Immortality of the Soul*, is built; and is therefore a wicked Cheat, diſhonourable to GOD and *True Religion*, and injurious to Mankind.

XVII. *Religion*, which teaches a farther Improvement of the RATIONAL *Faculties* of the Soul in this Life, and the Care of it afterward, a Method of worſhipping GOD ſuitable to the great Notions we have of his vaſt *Wiſdom* and *Power*, a recommending ourſelves to

his Providence here and hereafter, is of indiſpenſible Benefit and Uſe to Mankind; the native Diſpoſition of Self-preſervation, Admiration, and Curioſity, excite a natural Tendency towards it.

This is the Original of all *Religion*, the FOUNDATION on which it is built, the END to which it tends, and the only RULE to which it can be reduc'd and try'd.

XVIII. *Morality* is a Scheme of Politicks whereby a Man may be happy himſelf, and make thoſe ſo with whom he converſes: Doing Good to the Publick brings Honour and Riches; and regulating a Man's ſelf brings Pleaſure and Health.

'Tis a prudent Conduct by which a Man regulates the Uſe of his Senſes, Appetites, Paſſions, and Deſires; and acts and chuſes what conduces moſt to his Honour, Pleaſure, and Proſperity, which being equally and inſeparably regarded, compleat his Happineſs.

XIX. The Good and Benefit of Government is for the Perſons govern'd.

And this is the Original Law of Laws, and Authority of all Authorities, to which all Governors and Government, Laws, Politicks, and Cuſtoms, ſtand referr'd, and are thereby to be try'd.

XX. No Laws or Politicks were perfect at the firſt Introduction of them, but are alter'd and alterable as the Good and Benefit of the Nation doth more appear or require: And if there are any Laws, Politicks, or Cuſtoms, to the Publick or Univerſal Detriment, 'tis juſt and neceſſary to alter them, and he is an *Enemy* or *Traytor* that hinders it.

XXI.

XXI. Mankind is naturally endow'd with *Reaſon* ſufficient to provide Laws, and invent Methods of Government.

Government founded on the General Good is ſelf-defenſible, and has no Need of any other Foundation or Defence but *Nature*, *Juſtice*, and *Reaſon*.

No Man can have any Pretence, Buſineſs, or Pleaſure, in looking for any other Authority to govern by, or form Schemes of Government from, unleſs he hath ſomething to act or vindicate that is contrary to *Nature*, *Juſtice*, and *Reaſon*.

XXII. A Man may have Right to the proper Eſtate and Poſſeſſions of his Predeceſſor, and the publick Peace and Benefit may make it neceſſary for him to ſucceed in the Government: But there is no Native Right for one Man more than another, to aſſume Dominion over any People contrary to the general Conſent, Peace, and Benefit of thoſe People.

XXIII. The whole Art of reducing Things to a Trial by *Reaſon*, conſiſts in *Fortitude*.

That is, in an equitable Reſolution of the *Will* to chuſe and refuſe, according to the Dictates of the *Judgment*.

The *Judgment* is an infallible Light and Direction whereby *Juſtice* may be done in apprehending, and *Equity* in chuſing.

And the *Sentence* which is form'd on ſuch a rational Trial, is a Univerſal Propoſition, adapted to the general *Reaſon* of Mankind, a ſelf-evident or (at leaſt) an irreſiſtable Truth.

Therefore, When any thing is offer'd, to which the Belief or Aſſent of the *Judgment* is requir'd; divide the Mind into *Apprehenſion*, *Judgment*,

*Judgment*, and *Will*: If what is ſeen in the *Apprehenſion* be contrary to what is requir'd, the *Judgment* doth ſo determine it to be contrary: And if there is nothing ſeen by the *Apprehenſion*, then hath the *Judgment* made no Determination.

In either of theſe Caſes it may be boldly affirm'd and demonſtrated, that the Propoſer himſelf doth not belive it, nor hath any Faculty of his Mind had any thing to do with the Matter, but the *Will* only; and his pretended Faith is an idle airy Conceit, an unintelligible *Chymæra* of the Phantaſy: For the SECRET of the Art lies in obſerving that the DETERMINATION OF THE JUDGMENT IS INVOLUNTARY, and therefore one Man may know what another believes. Or, more properly ſpeaking, we have no Meaning at all, when we ſay we *Believe*, but what cou'd more intelligibly be expreſs'd by ſaying, we *ſuppoſe*, we *aſſent to*, or we *know it* to be more or leſs *Poſſible*, *Probable*, or *Certain*, according to this SCALE.

*Certain*, *Probable*, } *Indeterminable*, { *Poſſible*, *Impoſſible* or *Falſe*.

And therefore, whoſoever would learn to Think and Speak juſtly, muſt learn to Think and Speak as if there were *No* ſuch Words as BELIEVE and FAITH; and he that durſt not, or cannot conceive THIS, is incapacitated for forming a right Underſtanding; for HERE lies the Impediment, and THIS is the Grand MYSTERY of all the Confuſion and Error.

This Amuſement being remov'd, the Reaſoning not on Notions, but on Matters of Fact and Appearances to Senſe, and an honeſt Report made of what the Judgment dictates; Arguing

guing is then from GENERAL PERCEPTION to a GENERAL DETERMINATION, and an Aſſent is as neceſſary and forcible as in Arithmetick, ariſes exactly after the ſame Manner, is liable to no other Obſtruction nor Objection, and as eaſily attain'd as the firſt Rules thereof.

*Or, to render this Method of Reaſoning yet more familiar,*

Conſider this Faculty of the *Mind* (moſt properly) call'd *Judgment*, by its other Names or Appearances, *viz. Reaſon*, *Light of Nature*, *Conſcience*, and *Common Senſe*; and it will eaſily appear that Mankind hath no other Faculties to underſtand any Matter by, or Ways of diſtinguiſhing one Thing from another: Nor is there any Knowledge, Determination, or Satisfaction againſt it, or without it; neither can the Terror of Authority, or Amuſement of Argument, wholly ſtifle it.

The Way then to diſcover Truth, is to conſider how Things appear to GENERAL Common Senſe; that is to ſay, to *Indifferent* Perſons, or to *Every* Perſon in the World, and to ſtand with Reſolution to the Reſult made on ſuch Conſideration.

To prove the Truth of your Work, and ſhew that you have apprehended juſtly, and reſolv'd equitably, according to the true Dictates of your Judgment, take this Sentence of Common Senſe, (that is to ſay, the Reſult which is made on a rational Examination of the Caſe) and reduce it into Form by writing it down, and 'twill be found a plain, irreſiſtible, and ſelf-evident Truth, fitted for the general Reaſon of Mankind; that is, ſuch as every Man's Common Senſe and Reaſon can't help acknowledging,

ledging, any more than they can, that Two and Two make Four, or (which is as ſelf-evidently true, but requires a little more Inſpection) that Seventeen, Four, and Nineteen make Forty.

For there is no other Myſtery in forming a right Underſtanding, nor in attaining Knowledge and Wiſdom, but what is contain'd in this ſhort Sentence.

*Exert with Diligence aud Fortitude the Common Uſe of Common Senſe.*

For the univerſal Criterion of Truth is no other than this:

To ſay a Thing is *what it is*, and what it appears to be to our own Apprehenſion and Judgment, that is to our own *Common Senſe*, and to the Apprehenſion and Judgment of all Mankind, that is to *Univerſal Common Senſe*, is to SPEAK TRUTH.

To ſay a Thing is not *what it is*, nor what it appears to be to *Univerſal Common Senſe*, but to contradict the Teſtimony of our own, and every Body's *Common Senſe*, is TELLING a LYE.

This is the true Uſe of REASON, for which Men are anſwerable to themſelves and to one another here; and if ever they are call'd to an Account for any thing hereafter, it will be for the Uſe or Abuſe of this.

*Thus have we fully ſhew'd the Falſity of that Reflection on Rationaliſts, that they have no regular Scheme of Principles, but are pulling down the Religion Men have, and ſetting up nothing in the room of it.*

*We ſee here* a Syſtem of Principles *immoveably fix'd by the unalterable Laws of* Nature, *which needs no Miracles to prove it, nor* Force *to eſtabliſh it; which no Authority can deſtroy, or Interpolators corrupt: but hath a Teſtimony of its Truth in the common Senſe and Conſciences of every living Man. If Books may be burnt, and Letters wholly loſt, yet* Reaſon *muſt continue ſo long as there is any Being which hath that bright Image of its* Great Creator, *the diſtinguiſhing Property of the Human Species.*

FINIS.